

GOOD NEWES FROM HEAVEN:

O R,
SAFE-CONDVCT, DIS-
couering many Treasons and
*horrible plots against every ones soule,
with helpe from God against them, that
(escaping them all) the soule may come safe
to Heauen at last, which else will be
lost for euer.*

By TIMOTHIE ROGERS Preacher
of Gods Word in *Essex.*

The third edition enlarged

1. THESS. 3. 5.

*I sent (unto you Timotheus) to know your faith, lest
by some meanes the tempter haue tempted you,
and our labour be in vaine.*

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TO
THE RIGHT
WORSHIPFULL

and vertuous *Ladies* the La-

die ANNE BROMLEY of

Holt in Worcester-shire;

and the *Lady* MARIE

EDEN of Ballidon

Hall in Essex, T. R.

wisheth all Hea-

venly Happi-

ness.



Ight Worshipful
I am bold to pre-
sent vnto your
personages, this
small Treatise of
good newes, a litle part of my
studies, as a visible acknow-
ledgemēt of my deepe ingage-

A 3

ments

The Epistle

c
ments to you both; of which
small present I may say as *Da-*
nid of his, 1. Sam. 30. 26. Behold
a present for you, of the spoile of
the enemies of the Lord. I match
you together for diuerse re-
spect: First because you are
matcht by God, aged by him in
the holy profession of religion,
& my hope is of you, that you
haue made choise of *Annahs*
piety, Luke 2. 37. and *Maries*
portion, Luke 10. 42. that
though you bee widdowes to
the world, yet virgins to God;
& of the number of those fine,
Mat. 25. 2. that waite for the
Bride-groomes comming. Se-
condly, you are matcht by the
world, not onely priuately in
state of widdow-hood, but al-
so positiuely in titles of ho-
nour, which the Lord sanctifie
to

Dedicatorie.

to you. Thirdly, I stand equally obliged to you both; the one of you hauing beene a bountifull friend vnto me in the time of my minority, & al the while I was at the Vniuersitie many yeares together; the other of you a munificent encourager of my labours, since I came into these parts of Essex. My request vnto your Worships is, to accept of this, as a small testimony of my gratefull minde; my request to God is to blesse it to you, and to blesse abundantly both you and yours; and that you may either continue here as Mothers in his Israel, or else be receiued, (when hee sees good) as Saints and Citizens into his heauenly Ierusalem.

Your Worships in all true obseruance,
TIMOTHIE ROGERS:
From Much-Tey in Essex.



To my friendly
Neighbours, and well-
beloued Parishioners, the In-
habitants of Much-Tey,
Salutations.

BRETHREN;
what Newes? is
almost euery ones
question in these
daies; abounding
with such varietie of occasions;
but the answer for the most part
to this question, doth not giue
satisfaction; there being but litle
newes either good, or certaine;
and yet if it bee certaine,
and not good, it doth not giue
content: this newes which I here
bring you, is both good, and cer-
taine; good because it is concer-
ning

To the Reader.

ning heauen, and our safe coming thither; certaine, because it is brought vs by letters directed from the Court of heauen, (the holy Scriptures): from whence there cannot come any vntruth, would you then heare some good newes? here it is; and that which is true and certaine? Doubt not of this: these things I haue lately published to your eares, and now to your eyes, that both may be witnesses of the truth of God, as also of the vntruth & falshood of the diuell, the world, and flesh: In preaching vpon the Lords Prayer vnto you, I insisted longer on the sixth Petition then at first I intended; for entring into the maze of spiritual temptations, I could not so speedily finde the way out, as I had thought; the matter is verie

A 5 weighty

To the Reader.

weighty, for how many would go to heauen, if the diuel, the world, and the flesh would let them; or let them alone? which will neuer be; besides, this subiect is not so ordinarily handled, as some other points of Christian religion are: Brethren the unfained desire of my soule is, that your soules may bee saued; meerely out of this desire, haue I bene content to put these notes to print; that coming thus afresh againe to your memories; they might be more deeply imprinted in your hearts; vse them well and aduisedly, that thus being acquainted with the subtil snares of hell, you may escape them all, and so though it be very hard, get safe to heauen. I haue bene larger in those temptations of Sathan, as being
my

To the Reader.

my chiefe scope; and very brieſe
in thoſe of the world and the
fleſh, being more uſually hand-
led, and better knowne: if you
gaine any fruit hereby, thanke
God for it, and remember al-
wayes to pray for your Paſtor,
that daily praies for you; that
ſo his labours may bee profitable
among you, and effectuell in
your hearts for your everlaſting
ſaluation.

An vnworthy Miniſter of
the Goſpell of Chriſt;
yet your louing Paſtor

Timothie Rogers.

Safe conduct for heauen: disclosing the

Temptations of

the world

the flesh

Remedies against the temptations of

Sathan concerning

1. Our spirituall estate. pag. 10.
2. Holy meanes of saluation. pag. 33.
3. Faith. pag. 53.
4. Our outward condition, prosperity or aduersity. pag. 68. & 73.
5. Holy life. pag. 81.
6. Euill cogitations. pag. 104.
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8. Proceeding by degrees. p. 120.
9. Yeelding for aduantage. pag. 131.

1. That earthly things are most excellent; goodly things. pag. 145.
2. That we should bee so well, and liue better, if we had them. pag. 150.
3. That they are our owne, and will sticke to vs, to helpe in need. pag. 152.
4. Stealing away our heart. pag. 162.
5. Striuing to bee serued before God pag. 166.
6. Crossing Gods proceedings, to bring vs to dislike them. pag. 169.

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2. Ingendring euill motions. p. 188.
3. Resisting good motions. p. 189.
4. Striuing with God for preheminnce. p. 190.
5. By false perswasions. p. 191. & 192.
6. By spurring on our vnruely affections. p. 193.

Sathan: see where each particular temptation is handled.

The world.

p. 171.

The flesh.

p. 195.



GOOD NEWES

from Heauen.

Parishioner.

SIR, I perceiue
you are bound
for heauen ;
what newes do
you heare I pray you? is it
possible thinke you, to get
thither in these dangerous
times ?

Pastor.

Good Newes, God bee
praised;

praised; it is not onely possible but certaine, if men will be at the cost, and paines, which few will be at in these daies; they thinke that heauen will come alone, & that Preachers make more adoe about it then needs; but if they will assay it, they shall finde it the busiest peece of worke, that euer they tooke in hand all their liues, and that it will cost them the setting on, before they can get heauen: But what moues you to make this question, whether it be possible.

Parish. Because they say we haue so many enemies, strong, & craftie, lie in waire for

for vs; and doe continually lay their ambush plots, and traps, so thick euen as haile-shot in our way to catch vs, that it is not almost possible for any to escape them.

Past. This that you say of our enemies is most certainly true; so that if we had no better skill then our own, it were not onely almost but altogether impossible to escape thorow them, or get to heauen; we shold be sure to lie in the dust; but our renowned and worthy Generall, the Lord Iesus, Master of y^e field, hath broken thorow victoriously himself, & made way for his followers; he

Gal 6.16.
Phil 3.16

he hath provided for vs safe
conduct, & direction, which
if we follow, safe and good;
but I must be plaine with
you, you must take paines &
haue al your wits about you
for you must go all the way
by *a rule*, or line stretcht
from heauē, called the *word*
of God, which if you let goe
neuer so litle, you shall pre-
sently be intrapped by the
enemie, where you shall be
most wofully vsed if not cru-
elly murdered: but if you
will go along with me, you
shall speed no worse then I
do, let vs keepe to our dire-
ction, and then feare not,
but by Gods grace we shall
come

come safe to heauen, for
Christ is come from hea-
uen purposely to fetch vs
thither, and goes before vs,
and bids vs follow him, so
that if we come not to hea-
uen, it is our owne fault, if
we will not follow him,
and doe as he bids vs, wee
may thanke our selues if
wee miscarrie and fall
short.

Parish. Blessed be the Lord
that hath sent you this day
to keep me company, & go
before me; for sure if I had
gone alone, my soule had
beene surprised and lost,
though it had had a thou-
sand liues; O poore creature
that

that I am, ô my poore soule,

Past. Why, how now man?
what is y^e matter? wherfore
do you so quake & quiver?

Psa. 55. 5.

Parish. O, my heart doth
euen tremble to think what
horrible danger I was in,
and was not aware of it.

Past. Well, bee of good
cheere, feare not, hold fast
by the line, the rule of dire-
ction, follow me, let not
goe your hold, and all
shall be well by the grace
of God.

Parish. The Lord grant
it, and send vs good speed:
but I pray Sir, what ene-
mies are these, that are so
much spoken of?

Past.

Past. There are three great
Commanders, the Diuell,
the World, and the Flesh;
all which muster together,
and marshall themselves in
battaile araie against every
soule; hauing each of them
their seuerall stratagems,
most cunningly laid, and
craftily contriued; these I
shall shew you, and point
out to you as they lie in our
way, all along as we go: and
first to beginne with the di-
uell, who is our arch ene-
mie, and the chiefetaine of
the hellish champertrie; he
hath sundrie fearefull pro-
perties; as first, he is very
strong and powerful, there-
fore

*Three great
enemies of
our soules.*

1. Pet. 5. 8.

Reu. 20. 2.

Reu. 12. 8.

9.

Mat. 13.

25. 39.

Iob. 1. 7.

fore called a *roaring Lion*; very craftie-headed, & subtil, therefore called *the old Serpent*; very malicious and enraged (he will yeeld to no peaceable treaties, but only vpon condition of the losse of the soule) therefore called a *red Dragon*; he is very vigilant, and watchfull, and so compared to an *envious man* that is stirring by night, to sow tares among corne, waking to do mischief when others sleepe, he is very diligent, and laborious, & therefore compared to a Ranger, whose walke is the world, *going to and fro in the earth,*
and

from Heauen.

9

and walked up and downe
in it, not thinking much to
take any paines, neither is he
euer weary thereof, that he
may destroy soules. Lastly,
he is exceeding false; *there*
is no truth in him, there is no
trusting of him; when hee
speakes you fairest, hee
meanes you worst; he will
speake you faire, and cut
your throat (as it were)
deadly wound your soule.

Ioh. 8. 48.

Parish. Oh alas, what
an horrible Monster is this,
for euery poore soule to
grapple with? what! a
Lion, a Dragon, an old
Serpent, an Enuious man
and all in one? Who is able
to

to fight with this beast, or to wage warre with him? surely none but Christ, and a Christian that hath Christs vertue in him: I see well it is no playing with the diuell, but worse then madnesse; as all they doe, that dally with sinne, for if it be sinne, the diuell, is in it sure: but I pray you shew me some of his snares, and dangerous temptations.

Past. To shew you the particulars thereof were impossible, because they are innumerable; for hee tempts all persons, in all places, at all times, in all things,

things, in all actions.

First, I say he tempts all persons, rich & poore, high and low, learned & vnlearned, Princes & meane men, Preachers & Hearers, Lawyers, Merchants, Tradesmen, Husbandmen, Masters, Seruants, Students, Trauellers, all of all conditions, of both sexes, both men, women, one as well as another, be they what they will bee, hee will set vpon them, and haue about with them, hee will trie a fall with them, or else hee will want of his will.

Secondly, hee tempts in all places, within doores & without

I.

*The diuell
tempteth
all persons*

2.

In all places.

Jonah 2. 14.

without, in the shop, in the
 ware-houſe, in the hall
 the kitchen, in the ſellar,
 the parlour, in the barne,
 the chamber, in the cloſe
 in the ſtudy, in the bed,
 thy board, in the priſon;
 dungeon, in the market,
 the ſeate of Juſtice, in the
 Church, yea, the Pulpit, in
 the fields, on the ſea, yea in
 the bottome of the ſea, as he
 tempted *Jonah* in the whales
 belly to deſpaire; vnder
 ground, and on the tops of
 mountaines, and in the
 clouds, as he tempted our
 Sauour; there is no place
 free from him; and no mar-
 uell, when we ſee him crept
 into

into Paradise to our first
Parents.

Thirdly, hee tempts at
all times; in child-hood, in
youth, in middle age; in
old age; by night with slee-
ping dreames, and by day
with waking dreames of
worldly vanities; he tempts
you in company; and
when you are alone, hee
will let you alone at no
time; whether you obserue
it or no, he is alwaies insna-
ring of you, the onely diffe-
rence is when you obserue
him not, you are in most
danger of all.

Fourthly, I say hee
tempts in all things, for
B hee

3.
At all times

4.
In all things

hee knowes how to make
any thing a temptation to
thee, viz. an intilement vn-
to sinne, house, ground,
land, stocke, cattle, wares,
plate, iewels, money,
goods, household stuffe,
meate, drinke, apparrell,
fire, water, orchards, gar-
dens, bookes, friends, foes,
husband, wife, children,
seruants, there is not any
of these, or any thing else,
that thou canst see, touch,
meddle with, or haue to
doe withall, but the di-
uell can and will, if you
take not heede of it, make
it a snare vnto your soule;
by drawing you to set
your

your heart too much vpon it, to delight too much in it, and trust to it or else to abuse it, by running into excesse in the vse of it.

Fiftly, he tempts vs in all our actions; when you are well doing to draw you to doe ill, when you are ill-doing to draw you to doe worse; in buying and selling, bargaining, eating, drinking, walking, talking; in all our worldly imployments hee tempts. Further also in the workes of charitie, yea in the workes of piety, when wee are conuersing with God in holy ex-

5.
*In all our
actions.*

B 2 exercises,

ercises, praying, reading
meditating, &c.

The scope
of the
Treatise.

Thus then you see that
the particulars of Sathan
temptations are infinit ma-
ny; but yet for your satisfac-
tion, and behoofe, I will
doe what I can, to lay open
to you some of the chiefest
and draw a great many to
some principall heads
which you being well ac-
quainted with, may know
the better how to bee di-
rected as touching very
many particulars besides,
which are reducible here-
unto, or such like.

Parish. I see now by this
that you haue said, that I
haue

ding
tha
han
t ma
isfa
wi
ope
feli
y to
ads
ac
now
di
cry
des
ere
his
t I
ue

haue beene hitherto lvery
foulely mistaken, and in a
great error; for I had not
thought that euery body
had beene in danger of the
diuell, or troubled with
him, but onely some bad
people, as witches, theeues,
murderers, and such like: as
also a few simple people
(as they are accounted)
that are said to be troubled
in mind, but none others
I thought; and I dare war-
rant you on my know-
ledge, there are aboun-
dance of the same mind
euery where: Oh, how
grossely are they deceiued!
but I pray proceed in your

Nine sorts
of the di-
uels temp-
tations.

1.

2.

3.

4.

5.

6.

course to lay open vnto
view some of Sathans prin-
cipall temptations.

Past. Goe to then, I will
draw them into some
rankes and set them all on a
row, that you may discern
them the better. Sathans
temptations therefore are
some concerning our spi-
rituall estate; other some
concerning the holy
meanes of saluation; a third
sort touching our faith;
fourthly, concerning our
outward estate in the world
either of prosperity or ad-
uersity; fifthly, touching an
holy life; sixthly, temptations
of euill thoughts and ima-
ginati-

from Heauen.

19

inations; seuenthly, such
as are fitted to our inclina-
ble disposition; eightly,
methodicall temptations
working by degrees; ninth-
ly, yeelding temptations,
giuing way for the getting
of more aduantage.

7.

8.

9.

Parish. What wonder-
full troopes are here disco-
uered all on a suddaine!
who would once haue ima-
gined, that there had bene
so many, so closely coucht
together?

Past. Yea, if you should see
them all you would say so;
but alas, you see but a little
part of them, only the vant-
gard, all the rereward is

B 4 behind:

*The first
sort of tēp-
tations of
Sathan.*

1.

behind: but to come to the first troupe, and to lay open that vnto you first, namely his temptations concerning our spirituall estate and condition of our soules. Thus hee tempts men diuersely, and preuailes with a great many. First, perswading them that their estate is passing good, when indeed it is very bad: thus the Pharisee, Luke 18. 11. *God I thanke thee (saith hee) that I am not as other men are, extortioners, vniust, adulterers, or euen as this Publican; whereby appeares that hee thought himselfe a good and godly man,*

man making no question of it, but yet hee was farre wide, for our Sauour concludes, *that hee went away vniustified*, and therefore was a wicked man. Such another was the young man in the Gospell, Mat. 19.20. who thought, and shamed not to auouch, that hee had all his life *kept Gods Commandements*, and therefore could not chuse, but thinke himselfe at least quit with God; and out of his danger, nay rather God in his debt, for keeping his commandements, then hee in Gods for breaking any of them; and yet wee

Ioh. 8. 41.

know what became of him hee turned his backe vpon Christ and heauen too, and so went away with the losse of both. Such were the Iewes that thought that God was their father, and said so too, brauing it out with our Sauiour; but hee tels them the contrary. And thus the diuell deales with numbers among vs in these dayes and ouercomes them; who thinke that they are in as good a case for their soules as the best, and as well in the fauour of God as any other; and yet it is apparent to the contrary: for as much

much as they were neuer
yet hewed, and hammered
by the Law; softned, and
meekned by the Gospell;
but still remaine the same
they were borne, or worse,
nothing but nature in
them; carnall, worldly,
prophane, loose of life,
grossely ignorant they are,
or at the best, coloured a
little with Religion, being
vnder the sun-shine of it;
and yet thinke themselues
sound Christians, and the
good people of God; nor
shall all the Preachers in
the world perswade them
to the contrarie; Oh confi-
dent people and vnwise!

So

So strongly hath the diuell
intangled them, in this
snare, wherein hee holds
them so fast, that there is no
getting them loose, because
they will not; Oh that they
would bee willing! what
good might be done! that
they would thinke worse of
themselves that their case
might bee better, which
they must do, or else it will
neuer bee; why should
they not bee willing to
come out of the snare of
the diuell, wherein they
are taken captiue by him
at his will. But as the Pha-
risee, so they, thinking
themselves not so bad as o-
thers,

thers, vniust, extortioners, adulterers, &c. but as the rich man, that they keepe Gods Cominandements, at least as well as others doe, therefore care not to become better, and so remaine starke naught. O wofully seduced soules! the diuell hath them, and will hold them, while they are of this minde.

Secondly, others hee deales withall after another fashion, for they being in a good estate euen of regeneration; hee tempts them to thinke they are very bad; euen out of Gods fauour, and in the state of damnation,

tion, reiected of God and
cast off. Thus *Ionah* being
in the bottome of the
deepe, (and as himselfe
saith) in the belly of bell,
Chap. 2. 2. then I said I am
cast out of thy sight; ver. 4. So
Dauid, *Psal. 31. 22.* I said in
my haste, I am cut off from
before thine eyes. And *He-
man*, *Psal. 88. 6. 7.* and verse
14. *Thou hast laid mee in the
lowest pit, in darkenesse, in
the deepes, thy wrath lieth
hard vpon me, &c.* And the
Prophet, *Psal. 77. 7.* will
the Lord cast off for euer? and
will hee bee fauourable no
more? is his mercie cleane
gone for euer, doth his promise
faile

faile for euermore? hath God forgotten to be gracious? hath he in anger shut vp his tender mercies? Whereby appears that hee was mightily assaulted thus to thinke. And thus Sathan set vpon Job by the mouth of his friends, as appears by diuerse passages in that booke. And thus he tempts not a few sound beleeuers in these dayes; taking his aduantage of the tender age of some, being but lately brought to the faith; and therefore but weake as yet, and their ioynts not so well settled, and therefore more easily hee

hee makes them stagger.

Others hee takes aduantage against, and as it were his rise to leape vpon them, from some foule sinne, and fall of theirs, so keeping them downe, and holding them vnder, that they can scarce discern the light of Gods countenance or heauen, hee lies so hard vpon the; & then they think themselves almost in hell; nay; sometimes they yeeld themselves as conquered by him who keepes them downe buffeting them, till hee makes them say, o thine thine Sathan; I yeeld, God hath forsaken mee: and

gger. and what a pitious case is
uan. this? But this is in their
were haste and fore extremitie;
pon for God will not loose
oule them so for all that.

, so *Parish.* Be there no reme-
and dies to helpe, and relieue
that our selues withall against
the these temptations?

nce *Past.* Yes, God of his
ard goodnesse hath provided
ink well for vs: this therefore
ell; you must doe, you must
eld deale soundly, plainly, and
red throughly, in trying your
em estate, that so you may truly
till see and finde out in what
o case the soule is, and in
d, what state you stand before
ce: God; for which purpose,
nd you

*Remedies
soundtriall.*

*Not by false
rules.*

*By Gods
Word.*

you must weigh your selfe,
not in the large scales of
selfe-conceit, selfe-love,
carnall reason, &c. For
they will not cast you, vn-
lesse you haue some hor-
rible and hainous sinnes
sticking on you, such as
the gaole claimes for its
right, no not sometimes
then neither: But weigh
your selfe with the scales
and weights of the San-
ctuary (the holy Scrip-
tures) which are like gold-
weights, which will shew
if there bee but a graine or
lesse wanting: So the
Word of God will cast
you, if you want but one

acc-

ace of a good man, yea
though you had masses of
money, or mountaines of
gold on your backe, and
load your selfe *with this
thicke clay*: as *Belsazzar*
weighed in the ballance,
and found too light, for all
the weight of his king-
dome that lay on his backe:
but if you hold weight by
this ballance of the San-
ctuary, all is well and good;
you may bee sure you shall
goe for currant before
God. In a Word, trie your
selfe well by the Word of
God, which will tell you
the truth; but in any case
not by your owne heart,
which

Hab. 2. 6.

Not by our
owne heart.

Nor neigh-
bours.

which is deceitfull about
all, its a false measure, and
Hee that trusts his owne heart
is a foole, Pro. 28. 26. Nor
yet by your neighbours
(for the Lord seeth not a
man doth, 1. Sam. 16. 7.)
specially if they bee flatter-
ers that sooth you up
for such doe but helpe Sa-
than to set his net to catch
you, Pro. 29. 5. *A man that*
flattereth his neighbour,
spreadeth a net for his feete.
Well then take the right
touchstone, Gods Word,
trust onely to it, which will
shew thee truly what thy
state is, and dare not to
thinke thy selfe in the fa-

about your of God, or state of
saluation, vnlesse the Word
of God doth warrant it to
thee, and giue thee prooffe
hereof; which if you doe,
then cast not away your confi-
dence which hath great re-
compence of reward; hold
your owne, and know your
estate to be good, whatsoe-
uer Sathan shall suggest to
the contrarie.

Heb. 10.
35.

Parish. What say you of
the second sort of Satani-
call temptations, viz. con-
cerning the meanes of sal-
uation; the holy exercises
of Religion, both publike
and priuate.

*The second
sort of the
deuils tẽp-
tations.*

Past. Two things he en-
deauours

Two wayes
he hinde-
reth holy
meanes.

I.

deauours principally con-
cerning this matter, I. hee
keepe men altogether
from the vse of them, or
much as he can; which
hee cannot doe; then
condly, that they may
abuse them to their owne
destruction.

For the first, if it be possi-
ble hee will keepe them
from the meanes, knowing
that is to worke surest for
himselfe, ther's no hope
to catch the fish, that will
not come neere the bait
whereas if it come to himselfe
though but to play with
it may bee caught; so
mens soules by the meanes
there

wherefore Sathan will (if
I. hee can) keepe them a-
gether.

, or For effecting whereof
which useth sundry flights, as
en Stringing some to his bow,
may to despise the meanes for
owne homelinessse, and see-
ing-unsufficiency there-
of, as Preaching is but an
theoures talking, cold pray-
owing; can they saue my soule?
est find such like many: (as the
ope Israelites their light Man-
na: and *Naaman* the com-
bain non water of Iordan) or
to selfe finding fault with
ithin Church, and Ministerie,
; So all must bee faulty, thus
canoe sectaries.

Others,

Others, though they will not seeme to despise the publike, yet the private, and family-duty they doe, thinking themselves merely needlesse and new vpstart customes: thus being with God, which the diuell is glad of, hoping that all will fall to his share at last. Others, though they contemne not (they see) neither the publike, nor private, yet they think themselves not of such necessity but they may vse them at their libertie; as their apparel, to put on or leave off, as they list themselves and as they see good.

Others

h the Others, though they go
despise to Church, yet as long
he pray they reade good bookes,
-duty and prayers at home, they
g the hope God will hold them
nd not refused, yea so the tempter
ushells them indeed; but God
ich with, *Hee that turneth away*
his eyes from hearing his
father's voice, even his prayer shall be
in the condemnation, Pro. 28. 9.

y say Otherswise Sathan holds
, not from the meanes, by
hindring blockes in their
affliction, which he thinkes they
cannot leape over, nor re-
ir and oue; so with Paul, who
eas to goe to preach to
luc the Thessalonians. *Wee*
could have come unto you,
C *even*

1. Thes. 2.
15.

even I Paul, once and again
 but Satban bindred vs: and
 if hee might haue his will
 whensoever we go forth
 heare a Sermon, or about
 any other exercise he
 would breake our legges
 worse.

Sometimes he perswades
 people that they haue very
 lawfull, and iust occasions
 of absence, or omitting
 when it is not so; as gentle
 folkes, because they haue
 not a compleat attend-
 dance, to goe in state; the
 poore because they want
 apparell; the old because
 of their age; and the lame
 because they cannot goe
 though

again though neither of these
 can make shift to goe
 is whether with the helpe of a
 orth east, vpon their worldly
 abocations, as their owne
 conscience tels them; and
 ges in their beast bee put to a
 etter worke, then to helpe
 wade them to Godward and to
 e ven heauen?
 Others, not in Winter,
 the weather is so cold, and
 ayes so bad, nor yet in
 summer the weather is so
 tte: The Lawyer hath his
 liants to come to him for
 ounsell: the Tradesman is
 going to Church to serue
 God, perhaps on the Sab-
 bath-day there meets him

a chapman to buy w
hee can goe no further
crampe of cold Deuot
hath taken him, a
lawfull excuse, for a
must liue on his trade.
Country-man must
home to watch his fr
time of yeare from be
stolne, or some such th
or hedg-keepers from b
king his hedges: The g
House-wife, but I am
bad Christian, hath
brewing, baking, was
in hand on that day,
Thus the diuell make
match with them, th
strike it vp, contented,
haue their owne w

y w^hey loose their soules. w^hether Others he workes vpon deuot^{es} that are of honest hearts (I a w^hope) to withdraw them from the meanes, & persuade them that they take Gods Name in vaine, because they profit not by them, and doe but increase their owne condemnation, and therefore that they were better not vse them at all: thus hee appeares to these in the likenesse of a conscience.

Secondly, if hee can by any of these tricks preuaile, to hold men off from vsing the meanes, but that they will bee tempering

C 3 with

Ioh. 5.

*Sundrie
sights in
abusing the
meanes.*

with them, then will he use
his skill, to make them
buse them, to their own
perdition: for Gods Word
is like the pools of Beth-
sda, wherein one might
well be drowned; as cured
and so other holy ordinan-
ces, for the effecting hereof
he vseth sundry sights; so
that they shall not vse them
in feare, and reuerence, but
without preparation, due
regard, or vnderstanding:
2. not in faith and confi-
dence; that they and their
service are accepted with
God, (that they venture,)
or that through Gods bless-
ing they shall bee effectu-
all

all for the working of
grace, (that they know
not:) 3. not in lowlinesse,
and humilitie, but in pride,
and vaine glory: 4. not in
vprightnesse and sinceritie,
but without true feeling,
and ouerly: 5. not in zeale
and seruencie, but coldly,
and with deadnesse of
heart: 6. not with perse-
uerance, and constancie,
but ficklely, and in an vn-
serled course.

For the better compas-
sing of this his purpose, and
that he may keepe our true
grace, he stops vp the passa-
ges, and blockes vp the
wayes to the soule, both of

C 4 ingresse,

ingresse at the eare, and
grosse at the mouth: thus
comes to passe oftentimes
that many are at Church
while the Word is prea-
ching, which neither hear
it with their eares, nor re-
ceiue it with their hearts,
nor open their mouthes
in prayer, and praising
God; their mindes are so
stuffed and dammed vp with
the muddie thoughts of
the world, euen then, and
there. Oh simple people,
and much to be lamented,
that wilfully loose all their
cost, paines, and time in
doing something, because
they will doe it no better;
and

and at last receiue for
their recompence, torment
instead of thanks!

Parish. What remedies
haue you against these
kinds of temptations.

Past. First deeply to con-
sider, and throughly to bee
perswaded of the necessitie
of these holy meanes. 1. In
regard that God com-
mands them, who hath ab-
solute authoritie ouer vs, as
2. Tim. 4. 2. *Preach the word,*
be instant, in season, out of
season, reprove, rebuke, ex-
hort: so Ioh. 8. 47. *He that*
is of God heareth Gods word;
and Ioh. 5. 39. *Search the*
Scriptures, ther's the word

Three re-
medies a-
gainst neg-
lect of
meanes.

1. Thef. 5.
17.

Preached, heard, read ; and
meditated vpon : and further,
Deut. 6. 6. *These words*
which I command thee shall
bee in thy heart, and thou
shalt teach them diligently
unto thy children, (ther's
Catechising) and shalt
take of them, when thou
sittest in thy house, and
when thou walkest by the
way, and when thou liest
downe, and when thou ris-
est vp; (ther's conference)
so Pray without ceasing;
ther's prayer; and so for the
rest: seeing God in his wise-
dome, hath ordained these
meanes, doe not thinke
them needlesse or simple:
who

who can know the way to
heauen better then he that
is the owner of it? and what
folly is't to worship a god,
whom wee thinke not so
wise as our selues?

Secondly, the necessity in
regard that our spirituall
life, cannot be maintained
without them; for as the
body cannot live long,
without the bodily food,
no more can the soule,
without the wholesome
foode and good diet of spi-
rituall exercises, but will
pine, and wast; welter a-
way, and starue. Hence the
Word is compared to *seed*
which begets vs, 1. Pet. 1. 23.
and

Luk. 8. 55.

and to *sincere milke*, by which wee are nourished when wee are begotten, 1. Pet. 2. 2. For as Iesus said of *lairus* daughter; when hee had raised her from death to life, *giue her meate*; so may it bee said of those that are raised to spirituall life, giue them meate; viz. Word, Sacraments, instruction, comfort, &c. or else they die.

2.

Secondly, consider and belecue the vilitie and gaine hereof, they helpe to bring vs to true blessednesse, and to make vs thriue and prosper; as the man is said to bee blessed, Psal. 1.

Whose

Whose delight is in the Law
of the Lord, and meditates
therein day and night, bee
shall be like a tree planted by
the riuers, &c. and whatso-
euer he doth shall prosper.

Thirdly, as a mans good
stomack to his meate, is a
cause of good health, and a
signe thereof too, so is an
hungry appetite of the
soule to the meanes, a
signe of some spirituall
good health thereof; and
doth procure it further.

As touching the abu-
sing and corrupting of the
holy meanes, the remedies
are: First, beware you
chop not too hastily, out of
your

3.

7. Remedies
against a-
buse of the
meanes.

2.

3.

your worldly matters into conference with God; some come to speake to God with their mouthes full of the world: wipe your mouth well, that the draffe of the world doe not hang on your lips. Secondly, put off the shooes of earthly-mindednesse, and carnall conceits, emptie your selfe well of all such matters; for if you bee stufte therewith, there will be no roome for the accesse of spirituall graces. Thirdly, looke well to your secte, *viz.* the affections of the soule, on which it either standeth or falleth, and wherewith it runne th

runneth to or from any thing, as feare, loue, zeale, delight, desire, hope, &c. Fourthly, haue a sensible feeling of your owne spirituall wants, a supply whereof you seeke, in those holy exercises you goe about. Fifthly, call home your thoughts from all wanderings, and fasten them with all fixednesse vpon the businesse in hand; as if you would sticke the arrow in the white; so *Dauid*, *Psal.* 108. 1. *O God my heart is fixed.* Sixthly, set your selfe as in the very presence of God; who searches and knowes the heart,

4.

5.

6.

7.

heart, and lookes full vpon
you; desiring to approue
your selfe to him alone
therein, not vnto man. Seeke
uently, know well that
the outward presence, Pa
gestures, or voice, without
the consent of the heart,
make no sweet or pleasing
musicke in the eares of
God, but a base discording
sound, the sacrifice of
fooles, Eccles. 5. 1. Bee sure
therefore first, to set your
heart in goodtune; as the
skilfull Musician first tunes
his instrument, and then
makes musicke, and be sure
to find your heart humble,
and teachably softned,
when

Upon you are to heare, that
through the sweet dew of heauen-
ly doctrine may sinke, and
Soake well in; then it will
thrive and fructifie.

ence, *Parish*. It stands with
without great reason it should be so
heart, indeed; the Lord giue mee
strength to do so. Now I pray
of my open the third sort of
the diuels temptations.

of *Past*. They are concerning
sauiing faith; concerning
which the enemies vseth a
great deale of his diuellish
skill; for by how much
more rare, and precious,
excellent, and necessary of
all other things it is, by so
much the more he enuies
any

*The third
sort of the
diuels tem-
ptations.*

any man so good a thing, for hee knowes well, that whosoeuer can get it, shall bee saued by it, in spite of his malice; now therefore he falls to working, and as he will at no time be idle, so much lesse in this case, in keeping men from faith, or at least from the comfortable vse and benefit thereof, by one wile or other, if possibly he can.

I.

Many mistakings of faith.

First, therefore he pesters mens minds with manifold mistakings of faith; as Papists to thinke it to bee nothing else at the best, but generally to assent, to the truth of those things which are

are reuealed concerning
God, and his will; nay not
so much will serue turne;
onely to belecue as the
Church doth; though they
know not what that is;
which is in plaine termes,
to belecue they know not
what; and is not this a trim
toy that the diuell deludes
them with? What is this
to belecue (saith one) to
vnderstand nothing?

So many Ignorants and
Protestants at large, thin-
king faith to be their good
seruing of God, and doing
their true intent; and such
like stufte: yea and of the
better sort, that haue more
knowledge;

*Hæcine
credere ni-
hil inteli-
gere?
Caluin. Inst.
lib. 3. cap. 2.*

knowledge; to thinke it is
to belecue that all is true
that God hath spoken; to
professe true Religion, and
liue in some obedience.

Besides he deceiues some
true, yet weake beleeuers,
by mistaking of faith, while
they thinke it must be a full
perswasion of the heart of
saluation by Christ; well go
to, saith he, hast thou this
full perswasion? Thou
knowest in thine owne con-
science thou hast it not;
what! full? Nay art thou
not full of doubting? Thou
knowest it is so; therefore
thou hast not true faith, as
thou hast fondly imagined;
thus

thus herein the diuell deales
with the poore feeble
Christian, as the theefe on
the way with a true man,
first stonieth him with a
blow on his head, that hee
shall not know what
ground he stands on, or be
able to hold his ground;
and then falls to rifling and
robbing him of what hee
hath.

Secondly, he troubles
true beleeuers, not only by
mistaking the nature and
definition of faith, but al-
so by misiudging of them-
selues concerning it; that
they haue no faith at all,
no not so much as a graine
of

22

*Misiudging
of our selues
concerning
faith.*

of mustard seed; though they haue had experience and good proöfe of it in time past, yet what of that? now they are to seeke; and though they know that sa- uing faith cannot be vtter- ly lost; for a reall member of Christ can neuer be- come a limbe of the diuell more, once Christs and his for euer: yet therefore now they thinke that that was not true faith, which yet indeed was true and good; and so is still, though now hid from their eyes, by the interposition of a fog- gie mist, and fearefull blacke cloud of their sin- fulnesse

fulnesse and vilenesse, cunningly caused by the imposture of Sathan, who setteth before their eyes, and as it were writes in text letters, the more to affright them, in the most fearefull and odious manner that he can, their wants, and weaknesses, vnthankfulnesse, and disobedience toward God; yea all their sinnes; oh how haynous! how innumerable! how often itterated! how many wayes aggravated! against the light of nature, the light of grace, the checks of conscience, the sweet motions of the holy Spirit; notwithstanding
such

such gracious meanes and
so many mercies; as all
their vowes, promises, pro
fession, and couenant with
God to the contrary: And
further the diuell affright
them, with shamefull fall
of others, better then
themselves; and therefore
much lesse shall they be
euer able to hold out; espe
cially when disgrace, perse
cution, torments, and death
shall trie them.

Oh what heart is able to
conceiue (vnlesse it be such
another) what wofull per
plexity such are in? for faith
they thinke they haue it
not, indeed they see it not
now;

ow; for it is vnder couert;
athan hath hunted it into
hole, and as it were with
these his charmes coniured
, into a very narrow
ome; but yet vtterly to
spell it, he shall neuer be
ble, vse he all his skill.

Thirdly, others, and
hose not a few, nay the
most in these dayes, hee
tempts to presume of the
auour & good will of God
nto the, without the war-
rant of the Word of God;
ay against it: they boldly
perswade themselves, and
the diuell sets them on, that
all their sins are pardoned,
and they shall be saued by

D

Chatt

3.

Presuming.

Christ, as loone, and as well
as the best of them all. O
who are so bold and confi-
dent in all y^e world as these
who so bold as they that
are most blind? who thought
they be in present danger of
fire, water, or drawn sword,
or to haue their throat cut,
feare not, because they see
not; so these, they feare no-
thing, they doubt not; nay
neuer did, but had a good
faith in God euer since they
can remember; yea and be-
fore that too; for their faith
is such a maner of thing, as
was naturally bred in them;
and must it not needs be ex-
cellent ware then thinke
you,

you, and such as will go for
ay with God, that comes
out of such a stinking ken-
nell? *Who can bring a cleane*
thing out of filthinesse? Ioh.
4. Thus the diuell slights
these, and cheates them
with the counterfeit of pre-
sumption, for the currant
smyne of faith; brasse for
gold; a brasen-faced faith,
(may iustly bee called)
that will not be put out of
maintenance, by any truth,
plaine-dealing; no nor
by all the Preachers,
and Diuines in the king-
dome. The Lord awaken
th, and make them wiser,
else the diuell wil

haue them, there is no
for it.

Parish. What remedie
haue wee against these
full dangers?

*Two reme-
dies.*

Past. We must take
counsell the Apostle giueth
Tit. 2. 2. to aged men, viz.
bee *sound in faith*; not
though it belong'd to the
only; or that younger
might be vnfound, not
but that the elder that haue
more yeares on their backes
& experience, might be
samples of soundnes to the
younger; all must be found
in faith, that wold be found
by faith; sound both in
knowledge, iudgement &
affiance.

And therefore secondly,
we must proue, and exa-
mine whether our faith be
sound or no, not by the out-
side of it, for so you may be
receiued as most are: faith
will sometimes looke wi-
thered, & weather-beaten,
and yet haue good life, and
substance in it, as herbes
and trees in Winter; and
a ship that hath bene three
or foure yeares out at
sea, comes weather-beaten
home; but rich treasure in
it; it made a brauer shew
when it was emptier.
Sometimes also there is a
gay outside, and blaze of
faith in boasting confi-
dence,

dence, but within very
tennelle, such as is the fa
of presumers: you m
therefore open your fa
and looke into it; search
well, and see how it is wi
in; which if you wil not
I will not belecue that y
haue true faith; nay I kno
the contrary; it is but
beautifull apple to the eye
and rotten at koare. How
faith is begotten may be
knowne, and differs from
presumption, there are di
uerse excellent Treatises in
print declaring; some set
forth not long since by
great, and experienced Di
uines; one intituled *Mans*

active

the obedience; another A
treatise of Faith; a third,
the Doctrine of Faith; with
others many more, where-
unto I referre you, some
briefe notes of triall, you
may finde in the *Righteous
mans Euidence*, onely this
may serue for the present;
the sap & substance of faith,
(which wee must looke to
find) I take to be this; when
a wounded soule, out of a
fright and sence of its lost
estate, seeing God freely,
and in good earnest offe-
ring Christ vnto it, makes
choise of this Christ aboue
all, as its onely remedy;
when the diuell raiseth a

mist in your minde, you must take the light of Gods Word, and search narrowly to finde this in your heart.

Parish. Now if you thinke good, say something of the fourth sort of temptation viz. concerning our outward estate in the world.

Past. Every one as touching their worldly condition, is either in prosperity or aduersity, and the diuell is provided to insnare them both wayes.

First, in prosperity, hee seekes to puffed vs vp in pride, and makes vs to swell in aduancing of our selves,

The fourth
sort of Sa-
tans temp-
tations.

I.

Five wayes
in prosperi-
tie.

and despising of others; for
as full feed swells the body;
so doth wealth, and prosper-
itie the soule, vnlesse by a
carefull vse of spirituall
good Physicke it bee kept
low: thus was good Heze-
kiah ouercome; when his
treasuries were full, *his heart*
was lifted up, 2. Chron. 32.
35. and so proud Nebu-
chadnezzar: *Is not this great*
Babylon which I haue built,
&c. and so *Vzziah*, 2. Chro.
26. 16. for worldly wellfare
is a flattering glasse of
mens' affections to make
them thinke too well of
themselues.

Secondly, he tempts men

D 5

to

to carnall confidence, and securitie; to thinke while they are in prosperitie, that they shall see no change nor know no want; they shall do well enough, howsoever others speede; and which way soever the world goe, they have that, that will beare them out; thus to trust to a staffe of reede: herewith *David* was somewhat intangled, *Psal.* 30. 6. *In my prosperity I said, I shall neuer bee moued, Lord by thy fauour thou hast made my mountaine to stand strong: thus Babylon; I sit as a Queene and shall see sorrow, Reu. 18 7.*

Thirdly,

Thirdly, so to worldlines,
to set our affections too
much vpon earthly things,
to spend too much time,
and thought about them:
euery creature you are ow-
ner of, will claime a share
in the affection; they there-
fore that haue much, & ma-
ny things, are in danger to
haue their heart shared out
amongst them: And a very
easie matter it is for the full
gales of prosperitie, to
driue vs vpon the rocke of
presumption, or on the
boggs and quicksands of
worldlinesse and carnall se-
curitie; quicksands I say, be-
cause wee are in danger so-
denly

4.

denly to be deuoured therewith, before we be aware.

Also to carnall reioycing, to take too much delight, and pleasure in the creatures; yea more then in our Creator, the giuer of them; which cooles and slackens our reioycing in him; if not expells it, which carnall mirth goes accompanied with lightnesse, and wantonnesse withall: as pampered colts kicke vp the heeles, and full fed horses fall to neighing, wantonnesse ends in wickednesse; So *Iesuran* waxed fat and kicked, Deut. 32. 15.

Fifthly, to hardnesse of heart;

heart; for as much handy-labour causeth an hard, and brawny hand, so much worldly-dealings with prosperity, an hard, and brawny heart, and more vnsensible of spirituall matters; who sees not this common? In all these respects well might Salomon say, *the prosperity of fooles destroyeth them*, Pro. 1.32.

Secondly, in aduersitie, the diuell tempts vs; first to enuie and discontent, when wee see others haue more, and prosper better in the world then we; so the Prophet, Psal. 73.3. *I was enuious at the foolish, when I saw the*

*In aduersitie 4. waies
Satan
tempts us.*

the prosperity of the wicked,

2. To impatiencie, to murmure, grudge, and fret inwardly; outwardly to quarrell; at least to reason the case with God; so Job Chap. 10. 2. *Shew me wherefore thou contendest with me; is it good that thou shouldst oppresse? that thou shouldst despise the worke of thy hands? and in sundrie other places, as Chap. 6. 12. and 7. 12.*

3. To distrust and dispaire; so the Prophet, Psal 73. 13. *Verily I haue cleansed my heart in vaine, and washed my hands in innocencie, for all the day long haue I*
beene

beene plagued, and chastened
euery morning: so Dauid,
1.Sam.27.1. I shall now pe-
rish one day by the hand of
Saul.

4. To vse vnlawfull
meanes, for the relieuing
of our selues; thus hee set
vpon our Sauour (but hee
was too cunning to bee
caught by him) Mat. 4.3.
Command that these stones
be made bread: so he drew
Saul to sacrifice, 1.Sam.
13. 9. so to numbers of
men now adayes lye and
dissemble (saith the diuell)
for the world is so bad, else
you cannot liue; steale, or
else you may starue; goe
to

to a Witch for helpe, &c.
for there is a salve for eu-
ery sore.

Parish. What are there-
medies to preserue vs from
these snares.

3, Remedies
in prosperi-
tie.

Past. First, if you bee in
prosperity, looke continu-
ally, and prouide for a
change, and certainly as
you looke for night, even
at noone when the Sunne
shines brightest; thus in
health, looke for sicknesse;
in wealth for want; in
peace for trouble; in credit
for disgrace; yea in life for
death; so *Iob 14. 14.* All the
dayes of my appointed time
will I waite, till my change
come,

come, and Chap. 3.25. *The thing which I greatly feared is come upon mee, &c.* The Sunne will not alwayes shine; nor the tide alwayes flow.

Secondly, consider the more you receiue from God, the more you are indebted to him; now, the more a man is in debt, the lesse proud will he be, if he be not a foole; and the lesse will hee trust to his owne meanes.

Thirdly, *Reioyce in that you are made low*, viz. in spirit, humbled in a sense of your owne vnworthinesse, Iam. 1.10. Aboue all times be

2.

3.

* Nazian-
zene.

be icalous of the heart, and keepe it humble in prosperity; as that holy * man of whom it is reported, that when any thing fell out very prosperous to him, would reade ouer *Jeremies Lamentations*; least his heart should ouer-shoote with too-much carnall reioycing.

4 Remedie
in aduer-
sities.

If you bee in aduersitie consider (*Ecclesi. 7. 14.*) the fountaine whence it cometh, Gods loue; the end whether it aimes, your good; and the manifest vse thereof.

2.

Secondly, that howsoeuer God deales with others,
yet

yet that you haue more
then you deserue; and ra-
ther looke to those below
you, then those aboue you,
which will make you ra-
ther thankesfull, then dis-
contented, or enuious.

Thirdly, let patience haue
her perfect worke, Iam. i.
4. like as a soueraigne play-
ster (though hard to be en-
dured) must not be pluck'd
off, but let alone its due
time, for the working of a
perfect cure: and as *Dauid*,
Psal. 39. 9. *I was dumbe and
opened not my mouth, be-
cause thou didst it;* so let
your hand bee vpon your
mouth, when Gods rod is
vpon

3.

vpon your backe: and bee not so eagerly desirous of any earthly thing, but that you can be content to bee crossed in it; for else if you be crossed you will bee impatient.

4.

Fourthly, *Reioyce in that you are exalted*, viz. to the honour of a childe of God, and heauenly priuiledges, Iam. 1. 9. Cheere vp your selfe in your spirituall gaines (as worldlings do in their worldly gettings) make merrie with your spirituall stocke and store.

Parish. Proceed to the next sort of the diuels temptations, and acquaint

vs somewhat therewith.

Past. They are concerning an holy life ; that is, a daily endeavouring to order our liues, according to the rule of Gods Word in allthings ; this holy life is the path-way to heauen ; which the diuell therefore opposes with all his might, because he would haue no body come thither ; this he doth two wayes : first, by holding men out of this way, which if hee cannot, then secondly, by hindering and molesting them in it, interrupting them in an holy course : the flights hee useth for these

*The fifth
sort of the
diuels tēp
tations.*

*Sundrie
slights bin-
dring an
holy life.
Misconceits
of it.*

these purposes are these:

1. By charming mens mindes with misconceits of an holy life; to thinke, that to be a little sorrie for their sinnes; to haue some good words sometimes; to heare Sermons now and then; and to be mooued at the hearing of Gods word; and doe some good duties; nay to liue at a venture, with some generall good meanings, is a godly life; and as for framing themselves to Gods Word in all things to doe nothing but what that allowes, (which is an holy life indeed) that they thinke precisenesse and

and singularity; who euer
tried so? a thing impossible
to liue so; an vncomforta-
ble, and vncheerefull life,
and a toyle most tedious; an
vngainefull course, that
hinders mens thriving in
the world, and that of all o-
thers this is not the most
happie life, but the worst
life of all.

2. By discouragements,
buzzing into mens minds,
that if they once begin to
liue thus, then they shall be
counted, and called Puri-
tans; no body will care for
their company; their rich
friends will frowne vpon
them, they shall be disgra-
ced;

*Discou-
ragements.*

ced, scorn'd, and mocked
and troden downe of every
body; go to now (saith the
diuell) how like you this
geere? were you not better
keepe an ordinary pace
with your neighbours, and
the most, then to out-run
them, and so to bee hooted
at by them, and come backe
again with shame?

And if (for all these sug-
gestions) hee see, that the
common pace, and way
will not hold them, but that
they will be leaping foorth
into better straines of holi-
nesse, then he sends out his
instruments to fall on them,
with open mouth, baiting
them

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them with reproches, and
ornes, &c. to fetch them
backe againe, and preuailes
ouer many.

3. He tempts men tou-
ching an holy life, by draw-
ing them into a contrary
path, viz. to sin, and things
vnlawfull; which because it
is the diuels plain-path, and
people loather to come on,
being so euident a way to
hell, (for many giue backe
the sight of sinne, and na-
ming of vnlawfull, as the
horse in the way at the
side in the hedge) there-
fore hee vseth subordinate
meanes; as ignorance of
good and euill, whereby to

*Drawing to
sinne.*

E hood-

hoodwinke them: 2. Error taking euill for good, and good for euill, that they shall not bee so shie, and squeamish of sinne, nor make such scruple. 3. Costume. 4. Examples, by which as strong coards and cartropes that he fasten vpon them, hee draweth them along to sinne, and to things vnlawfull; and to hell more smoothly.

*Abusing
our liberty.*

4. By abusing our liberty to excesse in things lawfull, either to set our hearts too much vpon them, or to bee immoderate in the vse of them: God giues vs an inch, and the diuell will perfwade

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erswade vs to take an ell;
and wee are ready in our
urchasing, building, plan-
ing, trading, bodily re-
eshings, and to doe as
Noah did, to plant a Vine-
ard to drinke of the wine,
and to be drunke. Now this
now, there is nothing so
good, great, or small, which
we may and do vse, but the
diuell can and doth hide
himselfe in it, (as he did in
the Serpent in Paradise;))
and therefore if you fall
upon that with full mouth,
and swallow it downe
without suspition or mi-
trust, you will take downe
the diuell withall, that is

hidden in it; and ô what wofull thing is that! he will neuer cease working within you; so that you shall be sicke at heart after it, and haue an hell in your conscience; yea and vnlesse you can bring him vp againe, and disgorg him by painefull sorrow, vnfeined repentance, and confession, hee will poyson you within; and murder your soule.

5. Hee hinders a holy life, by cunning temptations and shewes of religion and holinesse, both generally, and in particular actions.

*Shewes of
holinesse, in
generall.*

First, for the generall
course of life; what? will
you needes bee holy (saith
athan) will nothing else
true your turne to keepe
credit? &c. hold you then,
take it you; but looke what
he hath put into your hand
now, what is it? nothing
but an emptie shew of a
godly life, I warrant you;
for when hee sees men rea-
ching after a godly life, he
quickly thrusts into their
hands the shadow, and out-
side of it; which they
poore fooles greedily
match vp, and hold fast; as
if it were the thing indeed,
though they haue no sub-
stance;

stance, nor power of religion, nor sensible working of godlinesse in them, nor any euidence of the new birth, nor the Image of God imprinted on their foules: the diuell mocketh them with the shadow instead of the substance; such are all hypocrites, where there are abundance; and men of ciuill life onely which because they deal iustly, pay euery body their owne, and do no body any harme, and none can detect them of any grosse matters, therefore thinke they haue gotten a good life by the end, which will

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carrie them thorow to
heaven: thus by these
shewes, the diuell keeps
them from a good life in-
deed; giuing thē the shels,
but deceiues them of the
internell: as when they shall
come to bee opened, they
shall see; Oh how will they
cry out! wo and alas how
are we cheated!

Secondly, by shewes of
holinesse in particular acti-
ons, for the infernall broker
the diuell vpon a good
pawne, that is the soule, will
helpe men, to the stolne li-
very cloake of holinesse, and
vertue: as Fidlers and
players get some Noble-

*In particu-
lar.*

^a 1. Sam.
13. 13.

^b Mat. 14
9.

^c Ioh. 5. 16

^d Mat. 23.
14.

^e Acts 5.

^f Ioh. 12. 6

mans coat, that they may not be knowne to be, what they are by stature. The *Saul*^a vnder the pretext of Religious sacrificing, was drawne into disobedience. *Herod*^b vnder shew of conscience, and keeping his oath to murder *Iohann*. The *Iewes*^c vnder seeming care of keeping the Sabbath, to persecute Christ. The Pharisees^d vnder the cloake of long deuotion to deuoure widdows estates. *Ananias* and *Sapphira*,^e vnder shew of bounty fulnesse to the Church, in to grosse lying, and dissimulation. And *Iudas*^f vnder

colour of care for the
poore, into damnable co-
ntrivousnesse.

Nay so cunning is the
diuell growne, that he will
sometimes resist goodnesse;
with true goodnesse in-
deed; by an unseasonable
interposition thereof to di-
sturbe an holy action, as to
be reading the Scriptures,
or a good booke, while the
Word is in Preaching to
us; to talke of some good
points of a Sermon in time
of the Sacrament: to bee
asking some good questi-
ons when we are ioyned in
Prayer: to occupie the
minde in some sequestred,

*Resisting
goodnesse,
with good-
nesse.*

(bee it holy) meditation, when we are met for Christian conference, and such like. For as the Lord brings good out of euill, so the diuell brings euill out of good; nay turnes good into euill.

Parish. This snare is cunningly twisted, with a fine thred indeed: but are these all the meanes hee vscth against an holy life?

Pastor. No, for if none of the former seates will do the deed, then sixthly, he will trie what he can do, by whiling men off with delaies; what! would you haue true godlinesse, and repent indeed?

6.

Delaies.

indeed? well you shall, all in
good time, no haste: you
haue many yeares to liue;
time enough hereafter; in
space comes grace; thus by
delayes hee keepes men off
from entring vpon a holy
course, knowing that the
longer it is delayed, the
more still for his aduan-
tage; for it may bee that
houre may bee ouerslipped,
wherein grace might haue
beene had; and after, the
heart (by Gods iust iudge-
ment) may be giuen ouer
to an euerlasting hardnesse
and impenitency: the very
losse of minutes may bee
varecouerable, or else the
habituell

habituall practise and custome of sinning: or else sicknesse and old-age will make them more vncapable of a change, and holy life: for if the diuell bee too strong for men, that they cannot breake loose from him, when their vnderstanding, memory, wit, spirits, are most fresh, and liuely, shall they thinke they shall bee too strong for him, when all is decayed, and they grown weaker: Oh madnesse and folly!

Or it may be, death may cut them off before their time they thought on, to get godlinesse in; and then

then

they fall short, and in the diuells mouth; all this he knowes well, and therefore will still make them fooles with delay.

2. As also secondly, some he tempts, with putting off of particular duties in an holy life; as hearing the Word, receiuing the Sacrament, family-duties, secret prayer, meditation, examination, &c. another time will doe as well; you may haue more leasure; more minde to it; you haue other businesse now, &c. These are Satans wiles, for hee knowes that delay breeds neglect, neglect distaste,

*Putting off
good duties.*

staste backsliding; oh fearefull! as also by neglecting once, there will grow vpon vs a lothnesse, and fearefulnesse to come into Gods presence the next time, as trewants to come to schoole.

Sixe remedies for holy life.

Parish. But haue we no helpes, and remedies to countermine him, in all the forenamed plots of his, against an holy life?

Past. Yes that we haue; wee want onely grace and skill to vse them.

First, concerning misconceits of it, we must haue through-acquaintance with a godly life indeed; and know,

know, that is not impossible, but *Plaine to him that will understand*, Pro. 8.9. not vncomfortable, for *these wayes are wayes of pleasantnesse*, Pro. 3. 17. not singular, for *we haue a cloude of witnesses*, and examples, Heb. 12. not a tedious toile, for *Gods Commandements are not grievous*, 1. Ioh. 5. 3. not vngainefull, for *godlinesse is great gaine*, 1. Tim. 6. 6. but the very happiest life of all; *Hauiing the promise of this life, and of that which is to come*, 1. Tim. 4. 8.

As for discouragements,
you must remember our
Saiours

Sauours words, Mat. 5. 11
 Blessed are you when men
 shall reuile you, and persecute
 you and shall say all manner
 of euill against you, falsly for
 my sake.

3.

Astouching things vn-
 lawfull, there is an ap-
 proued good remedie,
 tried and vsed by Ioseph ma-
 ny hundred yeares agoe;
How can I doe this, and sinne
against God? So we; is not
 this sinne? What should I
 get by it? will it not be bit-
 terneffe in the end? be wise
 oh my soule; sinne not; an-
 swer the tempter, as the
 Witch to Saul, *Wherefore*
seekest thou to take mee in a

1 Sam. 18.

9.

snare

snare, to cause mee to die?

Concerning abuse of
our liberty to excesse, in
things lawfull, the helpe is,
Be sober, be vigilant. 1. Pet.
5.8. not suffering our hearts
to take their fill of these
things; we must be sparing;
and rather nibble on them,
then deuoure them with
open mouth; and then wee
shall as the subtil fish, take
the baite and leaue the
hooke; that is, we shall en-
ioy lawfully, the good
things of this life, and leaue
Sathan behinde, that was
hid in them; for sobrietie
is a good helpe to watch-
fulnesse? one that is drunke
is

is no fit man to bee a sentinell.

5.

Concerning empirie shewes of holinesse, know, that a faire face, and soule heart, is abomination to God; and to thinke that these will serue, is as ridiculous, as for one to thinke to liue by the sight of meate, or smell of money, or shadow of apparell hanging on the wall; or a painted house to keepe him from winde and weather: Remember, Gen. 17. 1. *Bee thou upright*, and Psal. 119. 80. *Let my heart be sound in thy statutes, that I bee not asbamed.*

As

As for the hindering of one good action by another, comming in vnseasonably, resisting goodnesse with godlinesse; this is the diuell in the likenesse of godlinesse; which is most dangerous; and therefore *whatsoeuer thy hand findeth to doe, (i.e. that ought to bee done) Doe it with thy might, Eccles.9.10.*

As touching delayings; do as *David* did, *Psal.119.60. I made hast and delayed not;* and be well assured the present time is most acceptable to God; *Behold now is the accepted time, 2. Cor.6.2.* late repentance may proue

proue like lateward fruit
that wants time to ripe
kindely, and so sets Gods
teeth on edge against it.

For particular holy du-
ties, doe not deferre them
from one time to another
giue not the diuell one foot
of ground; not an haire
breadth of time; for he will
outrun vs, though we giue
him no ground (vnlesse the
Lord plucke vs on, as the
Angels did Lot) much more
then, if wee giue him any
ground though but an
hand-breadth.

Gen. 19.
16.

The sixth
sort of Sa-
thans temp-
tations.

Parish. The next (as I re-
member) you propounded
the temptations of euill
thoughts,

d fruit
o ripe
s God
ft it.
oly du
ther
other
e food
haire
e will
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s the
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thoughts; what say you of
them?

Past. With these Sathan
besters mens minds, thicke
and threefold; they come
upon vs, as thicke as moates
in the Sunne; indeede they
are innumerable; who is a-
ble to tell all the euill
thoughts that come into
his mind but one day, from
morning to night? much
lesse then all his life: but yet
for a taste, they are either
concerning God, or our
neighbours, or our selues.

First, of God, thoughts
of blasphemy, to murmur,
and grudge, and to speake
against him in our hearts;
thoughts

*Euill
thoughts.*

*See Per-
kins Trea-
tise of ima-
ginations.*

Of God.

thoughts of Atheisme, as to thinke there is no God, that he is not present, sees not, cares not though wee doe euill; or if he doe, yet likes vs well enough for all that; that his word is not to be feared; not to obey it; that it is in vaine to serue him, &c. thoughts of distrust, as God doth not regard me, will not helpe me, nor saue mee, &c. Many such.

*Of our
neighbour.*

Secondly, euill thoughts of our neighbours; as of contempt, disgrace, malice, reuenge, enuie; of euill surmises and suspicions; to deceiue him, and get vniustly

justly from him many
wayes, &c.

Thirdly, of our selues, as
thoughts of pride, selfe-
conceitednesse, selfe-wild-
nesse, not to yeeld to any;
and thoughts of sufficiencie
of our owne knowledge,
righteousnesse, goodnesse,
&c. Also of securitie, that
we are safe, and out of all
Gods danger, yea in euill
doings: another while of
despaire, &c. with innu-
merable more, lustfull
thoughts, and such like.

Two things the diuell
seekes to effect by euill
thoughts: first, to corrupt
vs, and poyson our soules
with

3.

Of our
selues.

1.

2.

with them; by liking and approouing of them in the least measure: secondly, at least to interrupt and disturb vs in well-doing and good actions by them, thus doth hee often by worldly, nay wicked thoughts trouble our mindes, and put vs out in holy duties: and if he cannot preuaile with euill thoughts, then sometimes by good thoughts, but impertinent to the businesse in hand, and vnseasonable; and therefore in this case become euill; as meate is good, but euill when it choakes a man; and apparel a good thing, but euill when

When it helps to drowne
man : of these good
thoughts for matter, but
will being vnseasonable,
when they are suggested
vs, we may say, as *Hushai*
Achitophel, *Tby counsell*
not good at this time

2 Sam. 17.
7.

Parish. What remedies
against euill thoughts?

3 Remedies
against euil
thoughts.

Past. First keepe them
at staues-end; and bee
open not the doore vn-
to them; that is, take heed
the heart yeeld not, and so
become accessarie and
guiltie; for the heart that
suffereth wicked imaginati-
ons, is one of the seuen abo-
minations, vnto God, Pro.

F 6.18.

6. 18. but (as *Eliaſh* ſaid, King 6. 32.) looke when the meſſenger commeth, ſhut the doore and hold him faſt by the doore; is not the ſound of his maſters feete behind him.

Secondly, be well ſeaſoned with the ſound knowledge and loue of GOD and loue of your neighbour; for we can hardly intertaine an ill thought of one we loue well: and with the thorow knowledge of your ſelfe; ſo you will not eaſily intertaine thoughts of pride, ſelf ſufficiency, &c. but ſee your ſelfe emptie, and worth

worthy; and will be ready to say with, Iob 42. 6. *I abhorre my selfe:* and with Dauid, Psal. 22. 6. *I am a worme.*

3. Let your heart be well plained, and smoothed, with the efficacy of regeneration, and then Sathan cannot so easily catch hold on you; else if you be rough, and rugged still, a knotty piece, as nature yeelds, hee will soone fasten, and hooke these temptations vpon you euery where, and any way, euen at pleasure.

Parish. Which are the next kinde of Satanicall temptations?

*The seventh
sort of Sa-
thans temp-
tations.*

Past. They may be called
sutable temptations; be-
cause hee fits them to vs,
hereafter as he sees vs most
inclineable; or as he thinks
may be; either in regard
of place, present condition,
or naturall disposition.

First, for place, thus he set
vpon our Sauour; (but
him he found true Steele a-
gainst him) he tempts him
in matter of food, in the
wildernesse, not in the
populous citie; hee tempts
him to vaine-glory, in the
populous citie on the Pin-
nacle of the Temple, not
in the wildernesse: Thus
David was tempted to adul-
tery,

tery, walking idelly on the
housetop, and *Bathsheba*
before his eyes; but to
slaughter of *Nabal*, and all
his house, when hee was in
his weapons, chafed in his
minde in the wildernesse;
thus in company hee
tempts, to doe as others do,
though euill; alone to se-
cret filthy facts that blush
at the light.

Secondly, for present
condition; thus he set vpon
Lot, to commit incest, when
he was in drinke; whom, if
he had bene sober, he could
not haue ouercome; but he
knowes hee can make any
thing of a drunkard to serue

his turne, a blasphemers, whoremonger, murtherer, what not? Thus he tempts the rich man to lauish out in prodigall expenses, not (lightly) to pilfer, creepe in at windowes, &c. but the poore man to pilfiring, not to great, and braue expenses; hee will not so shoot away his arrowes in vaine, but as neere as he can hee will so shoot them, that they may hit and sticke.

Thirdly, for naturall disposition, he knowes what temper we are off; & how inclinable in regard therof; and so frames his temptations accordingly; knowing that

that he can most easily overthrow vs that way, that he sees vs leane most vnto; as an house or tree, looke which way it leanes, that way it is most easily ouerturned, and most likely to fall; a litle twitch will do it, when we are comming on alone: In this kinde of tempting vs, hee hath the streame of our naturall inclination to helpe him; he sailes with winde and streame, and therefore most likely to haue quicke speed.

Thus melancholike persons hee tempts, with sad perplexed thoughts, and

terrors, terrible apprehensions, and dreadful dreames, with carking care for the world sometimes, feare of wants, with solitarinesse to draw them to desperate attempts; as to drowne, or otherwise to make away with themselves, with vsociableness; to refuse good company, yea holy meetings, and the assemblies of Saints.

Cholericke persons, because hee knowes they are of a hot temper, hee seekes to set them all on fire with wrath, & rage; and blowes them vp into a flame of railing, reuiling, cursing;

yea

yea of blowes, wounds,
murder, and also to hasti-
nesse, and rashnes, which
doth nothing well; yea
some time to vnwarranta-
ble, and preposterous zeale;
as *Peter* to slash and cut.

They that are of a plea-
sant disposition, giuen to
mirth, and lightsomnesse,
hee tempts to overshoot
themselues, by too much
company-keeping, merry-
making, iollity, lightheffe,
&c. And as that is true that
when a man is most merry,
he is neereſt danger; so
these of all others hee ſoo-
neſt giues a fall; by how
much they tread more
F 5 lightly

lightly then others, as the least touch on the toe when one is running, and the least stub in the way when one is on his gallope overthrowes him. Those of the fourth temper, being of an heauie mold, because of the predominance of cold and moyst; he tempts with dulnesse, sluggishnesse, and so to idlenesse, whereto when hee hath brought them, hee can worke them like wax to his owne will any way; for it is impossible for an idle body not to be euill, for in doing nothing he learns to doe, and so to be euill.

*Impossibile
est otiosum
non esse
malum,
nam nihil
agendo discit
male
agere.*

Parill

Parish. Haue we any remedies against these temptations, that are thus cunningly fitted, and shaped to our inclinations?

Past. Yes, the best way is to catch Sathan in his owne craft, and take him in his owne snare. First, wisely obserue which way you are most inclinable, and what sinnes you are most subiect vnto: and then secondly, bend all your strength, to fortifie your selfe well there; that you may bee supported from falling that way; and into those sinnes that you learne most too; set your
shores

*Remedies
against.*

shores to hold vp most on this side; that is most frequent and seruent prayer to God; keepe a double watch ouer your heart; and bee double-charged with good proofes, and arguments out of the Word of God against these sinnes especially.

Parish. What say you of the next sort? why doe you call them methodicall temptations?

Past. Because the diuell herein obserues a certaine method; proceeding orderly, and by degrees; from smaller matters to greater; and so the Apostle stiles them

*The eight
sort of the
sinners temptations.*

them, Ephe. 6. 11. artificiall,
or methodicall wiles.

methodias.

Thus the tempter works;
first, hee beginnes with
moates, that can scarce bee
discerned, they are so small,
(vnlesse it bee by a very
cleare sun-shine of the
Word) that is things que-
stionable, whether they be
sinnes or no; but after by
degrees hee comes to
beames, great and grosse
sinnes that may be quarte-
red; which if hee should
tempt vs to at the first dash,
would strike such an horror
into vs, that we should flie
from them; hee thinkes it
no wit to begin to enter vs
with

Ios. 7. 21.

2 Chro. 9.
31.

with the but-end of the wedge; and as we see some find a iust horror in leaping downe from some high tower, yet may be perswaded to descend by staires into the bottome, so Sathan toles men on handsomely, step by step, which may be called the ladder of hell: as *Jacobs* was the ladder of heauen, for he looked upward, but this downward. Thus was *Achan* tempted to the execrable thing he saw, hee coueted, hee tooke, he hid. So *David* to forbidden *Bathsheba*, by dissimulation, drunkennes murther. So *Salomon* first

to toyes and vanities, Apes
and Peacockes, then to ex-
cessiue lusts, last to idola-
trie, with many more ex-
amples, as *Peters* deniall,
&c. So now adayes, Sa-
than tempts men to theft;
first to pence, then to
pounds; first to breake
hedges, then houses; so
to swearing, first by an o-
uer-common vse of preci-
ous faith, and troth, then to
counterfeit oathes, lastly
to full and foule mouth'd
oathes indeed: so to adulte-
rie, first by wantonnesse,
then vnseemely meetings,
and vncomely gestures,
lastly to lewdnesse, and
common

common dishonesty : thus also to lying, first in iest, then in craft, by equiuocating, after to grosse lying, and impudent facing; thus also to gaming; and thus to ill-husbandry, with many moe.

Herein the diuell deales like a skilfull Log-cleauer, that first enters his worke with a little wedge, then comes on with a bigger, but at last chops in his reacher, which makes all split, and flie asunder; so the diuell first enters vs with an euill thought, or motion; then inueigles vs with delight; so, drawes on

to

to consent, from consent to the act, from the act to the accustomable practise, and habit of sinne, from an habit to boasting of it; from boasting to defence; from defence to hardnesse of heart, and *an heart that cannot repent*, thus splitting mens consciences; he makes wofull wracke of their soules; so that if he can but wind in his crafty head, hee cares for no more, let him alone to get in the rest; and looke for no other but the whole diuell to follow after; for though the beginnings of sinne be somewhat shamefac'd, mannerly, and modest

Rom. 2 5.

modest, yet the progresse
is more bold, and audaci-
ous; and the latter end im-
pudent, grosse, and shame-
lesse; euen as *Salomō* speaks
of the words of a fool.
*The beginning thereof is
foolishnesse, but the latter
end thereof is mischiemous
madnesse, Eccles. 10. 13.*

*Four re-
medies.*

I.

Parish. This is very eu-
dent, in common practise:
but what helps haue wee
and remedies against these
temptations?

Past. If you would escape
the danger of this snare,
you must take heede of, and
resist the very first begin-
nings of sinne; crush them
in

the shell; (as you would
Cockatrices eggs) for
en are they at the wea-
est, and you at the stron-
est; and therefore most
ely to preuaile against
athan in them: Resist Sa-
han at the first; for it were
owisedome to let an ene-
ie alone to chose, or
ome within vs to binde
s, and then thinke to bee
more able to rise vp, and
give him the foyle; no, that
ould be done at first. And
e well assured, that the
east leake of sinne lets in a
ea of misery; as a little
ricke of a thorne may bee
the losse of a limme; nay if
you

you bee wise, if any thing
doe but looke like sinne
beware of it; *Abstaine from
all appearance of euil*, 1. The
5 22.

2. Know well that sinne
bee it neuer so little, the
least that can be imagined
helped to put Christ the
Sonne of God to death
(for if he had died for none
but great sinnes, we should
haue bene damned for little
ones) go to then; think thus
with thy selfe, what! shall I
crucifie Christ a little? shall
I pierce his heart a little?
shall I torment him a little
who hath suffered so much
for me, yea infinitely, that

might not be tormented
 euer? oh heart be not so
 hard; oh deale not so vn-
 kindly with thy louing Sa-
 iour.

3. Consider, let finnes
 be neuer so small, yet to
 make conscience thereof is
 no small matter; nay it is a
 great gift to be consciona-
 ble in the smallest finnes;
 remember; *well, good ser-*
uant thou hast beene faithfull
in a very little,) and yet the
 lightest sin weighs downe
 the whole world; for it can-
 not counteruaile, nor make
 satisfaction for the least
 finne.

4. Consider, that the
 diuell

*In minimis
 fidelem es-
 se magnū
 est.*

*Luc. 19.
 17.*

diuell can keepe hold
your soule, by a small sinne
as a bird may be held in the
cage, by a small thred twi-
sted about her claw; let him
not therefore take hold of
you by any sinne; nor the
least degree thereof as nig-
as you can; or, if he haue
yet get loose with all speed
for the sooner the better
and more for your ease; as
it is with a limme, or legge
out of ioynt, &c. If you
haue plaid the foole, and
followed Sathan downe a
step or two, yet let him not
make you tread one step
lower, though hee should
offer you the world to doe
it;

it; or threaten to breake
your necke, if you would
not, but rather be skram-
bling vp againe as fast as
you can.

Parish. I pray let vs
heare something of the last
kinde; which you call yeel-
ding temptations; what are
they?

Past. They are those
wherein Sathan seemes to
yeeld, and condescend vnto
vs; in letting vs haue our
owne wills; and getting
loose from him in some sin,
whereby he held vs in bon-
dage before, nay wee shall
haue what wee will, hee
seemes to become kinde to

vs;

*The ninth
sort of the
diuels tēp-
tations.*

vs; and willing to doe any thing for vs; but yet all this shall bee for his owne further advantage, to get stronger hold and possession of vs, and to get our soule into the bargaine; for that is the onely merchandise that he trades for; hee will be content to cringe, and crouch, (as they say of Camels to take vp their burthen) till hee hath gotten you on his backe; and then he will run away with you to perdition.

First, he seemes to let go his hold; and giue in, to let men breake loose from him, in leauing some sinne,

as prodigality, and wastfull
spending, that he may take
faster hold on them by an-
other; as by couetousnesse;
because hee perceiued hee
had but slipperie hold be-
fore; so others, to get loose
out of ignorance, to fall in-
to damnable errors and he-
resies, and cauellings a-
gainst the truth; others out
of open prophane life,
to fall into dangerous
Schismes, Anabaptistrie,
Iudaisme, &c. and many
such like.

Herein hee deales like a
skillfull Fencer, who giues
backe, but till his comba-
tant haue beaten himsele

G out

Ios. 8. 15.

out of breath; and then he
 turnes againe vpon him,
 and winds him which way
 he lists: or like a cunning
 Fisher, who hauing
 stricken some great ffish,
 lets him play vp and down,
 till he haue tired himselfe,
 and then takes him vp at
 his will: not vnlike the war-
 like stratagem vsed by
Iosuah against *Ai*, seeming
 to flie, as though they were
 beaten, till the ambush had
 taken the citie; but then
 they turned againe, and
 made wofull slaughter: so
 the diuell will giue backe,
 and seeme to flie in one sin,
 but hee will come againe
 vpon,

vs, with a fresh supply in
another, and murder our
soules, if wee take not the
proper heed. So our Savi-
our tells vs, Luk. 11. 24.
When the unclean spirit is
cast out of a man, &c. he
saith, I will returne whence
I came; then goeth he and ta-
keth seven worse spirits then
himselfe, all which enter and
dwell there, so the last state of
that man is worse then the
first.

Secondly, he yeeldingly
tempts men, by intising
them to seeke, and bee be-
lieving to him for helpes,
and courtesies; which he is
forward to affoord
G 2 them,

them, hauing a further reach, viz. to hooke in the souls; thus he will helpe men to their lost goods, they will but seeke to the Wiseman, that is the diuels Chaplaine; or if they be bewitched, they shall be vnwitched againe; or any of their cattell, they shall but burne one of the company, and all shall be well; he will doe any thing for them, but thus he will get their hearts, by making them belecue, that these are good meanes, and he is a good diuell, and that is good seeking to him, better then to goe to God in prayer.

So he will helpe men to
 health, (if God doe not
 offe him) but it shall bee
 lying, glosing, dissem-
 ing, deceit, swearing, for-
 wearing, forgerie, and such
 e, there is the soule gone
 to the match; and to fa-
 our with men, but with
 an-pleasing, and the losse
 of a good conscience.

Parish. What remedies
 against these yeelding
 temptations?

Past. First, take heede,
 cast the forsaking of one
 one, bee not the embra-
 ing of another; I giue you
 the same aduise that wise
 physicians giue men con-
 G 3 cerning

2 Rem-
 edies against
 them.

I.

cerning bodily diseases; beware lest the recovery of one disease, bee not a lapse into another as bad, or worse; as the recovery of a quartaine, a falling into dropsie, scurvie, consumption; a man recovered of a feauer may die of a iaudis, &c. so for sinnes the diseases of the soule: when you thinke you haue overcome Sathan, in renouncing some one sinne, and that hee is departed from you, yet feare, and suspect lest he returne againe with a fresh supply; and more strongly provided to set vpon you in another; and

be you prouided for him accordingly.

2.

ἰχθῦν ἄδεν
ἐξ ὁῦ ἐξ.

1 Sam. 18.
21.

Secondly, iustly mistrust,
and refuse the diuels curte-
sies-and profers of kindnes
of what sort soeuer; take no
manner of kindnesse at his
hand, for hee meanes not
well; but as *Saul* gaue *Michal*
to *David*, To be a snare
vnto him: remember that
the very kisses of an enemye
are deceitfull, Pro. 27. 6. and
know for certaine, that
when any benefit is offered
to you by sinne, that is the
very proferd kindnesse of
the diuell; accept not of it
therefore, if you loue your
owne soule.

G 4 Paris(b.

Parish. Well, thus farre we are safely come now, by the good prouidence of our God; and haue passed the pikes, the dangers of Satans troupes: what are we now to meete withall next?

Past. Next, we shall haue something to doe with the world; but cheere vp, faint not; and hearke what our Sauour saith, *Bee of good cheere, I haue overcome the world,* Ioh. 16. 33.

Parish. O blessed word! then I hope we shall doe so too: but what meane you by the world? what kinde of enemy is it? and how doth it tempt?

Past.

*The world
what enemy
is it.*

Past. By the world wee
meane the things of this
world, whereof *Saint Iohn*
Epist. Chap. 2. 16. Makes
three sorts, viz. *The lust of the*
flesh, (that is carnall de-
lights, and worldly plea-
sures) *The lust of the eyes*
(that is worldly wealth)
and *the pride of life* (that is
earthly honour, dignities,
and preferments) so then
briefly by the world, vn-
derstand worldly wealth,
honours and pleasures.

This world (through
our corruption) is a faw-
ning, false, and flattering
enemy to vs; like a filthy
witch that enchants men.

* *Laſtan.*
luſt. lib.
 2. cap. 1.
Ipfī ſibi re-
nunciant,
ſeq. homi-
num nomi-
ne abdicā;
qui non
ſurſum
aſpiciunt,
ſed deor-
ſum.

that they are not them-
 ſelves, but become like the
 drunken-man that knowes
 not what he doth: An* an-
 cient Diuine many hun-
 dred yeares agoe ſaid, *They*
renounce their Chriſten-
dome, and diſclaime the
name of men, which looke
not upward, but downeward;
 which the world makes
 them doe: or it is like a baſe
 Curteſan, that with her
 faire looks and false flat-
 teries inticeth men into
 her, but when ſhe hath
 got them in, pickes their
 purſes, and cuts their
 throats; like the Harlot,
 Pro. 7. 10. *In an harlots at-*
tire;

re; (so the world, all for
newes and outsidēs) subtile
heart; lying in waite at e-
very corner; that with her
flattering speech caused the foole
to yeeld; till a dart stricke
through his liver, &c. ver. 10,
11. 21. 23. Nay though the
world flaunts it out like a
lady of honour, yet is shee
when a common strumpet,
common for euery body,
that will make vse of her, or
set their minde on her; they
shall haue her good will,
be they neuer so base) to
be in loue with her, and to
enioy her.

Now to shew you how
the world tempts vs, thus
conceiue

How the
world temp-
teth.

conceiue it, In all those
forenamed temptations
whereof wee haue heard
and whereby the diuell en-
snares men, shee hath
stroake, as well as the diuell
and no maruell, being
tributarie to him; and, con-
federate with him.

I suppose you would be
loath we should goe backe
again, the same way wee
came; to shew you how in
particulars; it would be te-
dious; I will therefore con-
tent my selfe, with what
hath beene spoken thereof;
onely I aduertise you to
obserue those remedies
well; and so you shall no
lesse

lesse escape the worlds danger then the diuels; in all those snares: but yet besides, she hath some more peculiar deceits; some whereof I will very briefly acquaint you with.

First, then, she goes about to deceiue vs, with false and counterfeite wares; tempting men to thinke and ouercome thousands with perswasion, that these are very excellent, glorious, and goodly things; and that it is nolesse then an happinesse to haue them.

For which purpose, she sets a maruellous glosse and glistering

6 Temptations of the world.

Jud. 5. 25.

glistering goodlineffe on them, to dazle mens eyes, and bewitch their hearts; to account them such things indeed: dealing herein not vnlike as *Isael* did with *Sisera*, shee brought him a seruice, in a *Lordly dish*, but meant his braines should pay the shot.

Oh how many are bewitched with a false opinion, and conceit of worldly things! thinking that good store of siluer and gold, fine apparell, stately fine dwellings, rich furniture, feasting and good cheere, mirth and iollitie, beautifull women, and their pleasures,

tures, also great respect, and estimation in the world & such like, oh what braue and sumptuous things are these! yea y finest things that are, & most to be desired; whereas it is nothing so; for they are all but base-borne things, and of an earthly breed, not heavenly; & the truth tels vs; spiritual things are the *substance*, Pro. 8.21. they are but *shadowes*, Psal. 39.6. nay *nothings*. Pro. 23.5. nay worse, euen *vanities & vexations of spirit*, Ec. 1.2. 14 *thorns*, Mat. 13.22. *snarcs & dangerous matters*. Tim. 6.9. *Past.* Then it seemes they are something.

Past.

Luk. 16.
11. and
Mat. 6. 19
20.

Pro. 14. 13

Ecd. 2. 11.

Past. They are not meere
nothing at all, I grant, but
nothing to that they make
a shew of; they are not the
things they seeme to be,
viz. not rue treasures, as
witnesseth our Saviour: nor
true pleasures, for they end
alwaies in a despised lothed-
nesse, and sorrowfull bea-
uinesse: *The end of such
mirth is beuinesse:* and Sa-
lomon found it so. Nor true
honour, therefore our Sa-
uiour saith, Ioh. 5. 41. *I re-
ceiue not honour from men,*
and blames the Iewes, ver.
44. *for seeking honour
each of other, and not that
which comes from God.* So
then

then these earthly things
are not vnlike faire pictures
to the eye, which though
they are a substance well
coloured, yet are not the
things they beare a shew
of.

Parish. Men will hardly
bee thus perswaded of the
things they haue.

Past. No maruell for till
men bee enlightned with
heauenly wisedome, they
are childish and foolish;
and you cannot perswade a
child that his gilded gay
toy, or hobbyhorse-bells are
not gold indeed, or to take
a piece of true gold for
them.

Secondly,

Secondly, the world tempts men, by making them thinke they should be so well, if they had these things, and so well satisfied, that they would desire no more: oh how much good they could; and would doe with them! and liue so comfortably; and serue God a great deale better, &c. All which are delusions; for Gods Word tels vs of riches kept for the owners thereof to their hurt, Eccl. 5. 13. and that he that loneth siluer shall not be satisfied with siluer, nor he that loneth aboundance with increase, verse 10. and that
there

there are men, who know no end of their labour, and riches, and yet bereave their soules of good; and liue not the more comfortably thereon, Eccl. 4.8. and Chap. 6.2. See those places; nay do not many such liue much more vnquietly, and distractedly; and serue God lesse, in performing holy duties? now they cannot be at leasure; they haue something else to do when they goe about any good duties, they euer hang in the briers of worldly cares or incumbrances; so that to desire more of the world, thinking that then we shold
serue

serue God better, is as if a man being to run for his life and waxing weary by the way, should clappe shackles on his legges thinking then to run the faster; the world incombres vs, as *Sauls* armour on *David*; and as *Martha* was combred, Luk. 10. 40. 41.

Thirdly, shee insnares men to thinke that these things are their owne, sure enough, to doe what they will withall; and shall continue with them, no doubt of it; and sticke by them, to helpe them in time of neede; all which are deceits.

For

For first, wee our selues
are not our own, 1. Cor. 6. 19.
much lesse these things; as
he that is a bond-man, the
very cloathes on his backe
are his Masters; these
things are but lent vs; and
we are indebted to God for
them; *The earth is the Lords,*
and the furniture thereof,
Psal. 24. and *the siluer and*
gold is mine, saith the Lord,
Hag. 2. 8. and *the land is*
mine, Leuit. 25. 23. they are
ours onely to vse well, and
no further: and for conti-
nuing with vs how can that
be? seeing riches makes
themselves wings; and flie a-
way as an Eagle, Pro. 23. 5.
and

and so other things fleeing, and vanishing as experience proues.

And as for sticking close to helpe vs in neede, first for the soule, they can doe it no good, neither helpe it to grace; as faith and repentance, comfort, &c. when ~~it~~ wants; nor against terrors of conscience, the wrath of God, &c. The soule is as vncapable of good by earthly things, as a wooden chest is of spirituall; and for helpe to the body how little is that? How doth a bag of gold cure the head-ach, if it bee laid too? or a veluet slipper the

the gout? or a taffety
cowne the paine in the
backe? or a fatten suite the
itch in the bones.

Parish. But wealth and
money, though they cannot
take, or keepe away paines,
sicknesse, grieve, &c. them-
selves, yet will procure vs
such meanes, as shall bee
good helpes, and re-
medies to vs in these
cases.

Past. It is thereafter as
God hath a liking to you,
the likes of it, such meanes
shall helpe, if otherwise
they shall doe no good at
all; and yet this is all the
helpe that riches and
worldly

worldly things can affoord
vs in time of neede; and
is not this a poore matter?

But what helpe affoord
they, when we haue grea-
test need of all, that is in
the houre of death? Doe
they not then altogether
giue vs the slip, and leaue
vs helpelesse? Me thinks
heare wealth with the rest
of his Companions, thus
discoursing with his world-
ly master at the point of
death; well Master, thus
long haue I serued you; or
rather you haue serued me,
for truth is, you haue loued
me too well; and doated too
much vpon me; and there-
fore

therefore now you are like.
and to speede the worse, you
were my Master in shew,
but I was yours indeed,
for you did what I would
haue you, and nothing
else; thus farre I haue gone
with you, but further I
either can nor will; I haue
nothing to doe in another
world; now therefore Ma-
ster shift for your selfe, for
you goe to the diuell, I
cannot helpe; I will goe
take me a new Master,
; or diu: Nay (saith his Ma-
ster) I hope thou wilt not
use me so, now I haue
most neede of thee; many
nights rest haue I broken
for
H for

for thee, many an hour
haue I bestowed on thee
many a meales-meat, y
many a Sermon, and good
opportunity for my sou
haue I lost for thee. *Weale*
the more foole you *Ma*
ster, who bade thee doe
not God I am sure, but
diuell, and therefore to
you must go I thinke, th
set you a worke; or wheth
you goe I know not, nor
care not not; but further
goe with you I will no
Master, nay, I pray the
say not so, that goes to
very heart; goe speake
good word for me at lea
or answer for me. *Weale*
N

how not I, may I am sure you
the shall answer for me & your
, y^e selfe too; to tell you true,
I good doubt the place is too hot
for me, whither you are
reals going; but go trie Master
in Mast, how you shall speed,
doe so and if you can get leaue to
urth come backe againe, I may
to him up to serue you againe;
, the beleeue it who lists; looke
methinke, here comes death
now inuering in your lippes,
here taking in your ioynts,
all now in your eyes, I can-
y the indure the sight of him,
to draw the curtaines, shif
take your selfe, and I will
leaue it for one, *Master*, what!
reals If thou mocke me, to in-

crease my miserie, and de-
lour? what wilt thou lea-
mee thus in the straight
oh that I were to liue
the world againe; I wou-
care as little for thee
thou dost now for me; a
base vagrant; haue I the
intertained thee like a li-
god, all this while for thi-
oh all yee people of the
world, bee admonished by
me, if you bee wise; take
heede how you giue inte-
tainment to this vag-
bonly-roging wealth; that
wandres vp and downe the
world, going from one
mans dore to another, and
neuer continues long in
place;

face; for if you trust it too
re, and make too much
it, it will pilfer more
om you, then you shall
by it and rob you of
our best treasure, the
heart, and run away from
you at last, and leaue you
the lurch, desolate, and
mented; as it hath now
rued me; see it is gone
of sight, and hearing;
ord haue mercy vpon my
sule; but now alas it is
too late; I had no mercy
on it in my life, but gave
vnto the world, which
auing had the pleasure of
now casts it off; now the
ord will haue no mercy

H 3 vpon

upon it in death, but sent
it to hell; & that euer I was
borne.

Aug.

Lo, here is the help
that the world affords
men, in their greatest need
and necessitie. Now thou
advise you, whether will ye
loue temporall things and
passe away with time,
loue Christ, and live
euer?

Parish. Me-thinkes that
hearing of this, should
make euery one to take
heed of the world, all the
dayes of their liues: but
there any more kinds of
temptations wherewith
the world beguiles men?

t. sent. Past. Yea not a few;
r I w two or three more I will
ame.

help Fourthly, then shee
ords empts, and ouercomes
need thousands in stealing away.
y the their hearts from the liuing
will y God, and heauenly things;
and and this she doth vnder pre-
e, sence of great kindnes, lay-
ue. fng open her two breasts of
pleasure, and profit, to vs,
s th and suckling vs therewith
houl or rather inchanting vs;
take for while she thus bestowes
all th her selfe vpon vs, she seekes
out b inefisibly to steale away our
ds. o hearts, and mightily pre-
ewit uales with many; for the
en? more we haue of the world,

4.

the more it will haue that
of vs, and our heart, i there
wee looke not the better neere
to it. to dr

Herein being not vnlike to he
vnto the Viſurer, who vnder from
pretence of kindnes impar boug
ting himſelfe, and his helpe tree,
vnto a man in neede, by root
lending him money, eate draw
vp the man, and deuoures ches
his eſtate; and all in kind milo
neſſe you muſt imagine upon
And euen as *Dalilah* neuer polic
ceaſed lulling of *Sampſon* neig
her paramour and collou for h
ging with him, till ſhe had her
got his heart, to take away to
his life, right ſo deales the in a
world with vs; the heart i ſoul
cha

that shee aimes at; and
therefore will get to sit as
neere it as possibly she can;
to draw the more affection
to her selfe, and the more
from God; as the vnder-
paraboughs, and suckers on a
tree, the nearer they are the
root, the more sap they
draw from the prime bran-
ches: many tempting
smiles also the world casts
vpon the heart, whiles it
solicites; the better to in-
ueigle vs to loue her; care
for her; ioy, and delight in
her; desire her more, yea
to put confidence in her,
in a word, to cast away our
soules vpon her.

H 5 Fifthly,

the more it will haue
of vs, and our heart,
wee looke not the better
to it.

Herein being not vnlike
vnto the Viurer, who vnder
pretence of kindnes impar
ting himselfe, and his help
vnto a man in neede, by
lending him money, eat
vp the man, and deuoure
his estate; and all in kind
nesse you must imagine
And euen as *Dalilah* neuer
ceased lulling of *Sampson*
her paramour and collou
ging with him, till she had
got his heart, to take away
his life, right so deales the
world with vs; the heart is

cha

that shee aimes at; and therefore will get to sit as better it as possibly she can; draw the more affection vnlike her selfe, and the more vnder God; as the vnder-roughs, and suckers on a tree, the nearer they are the more, the more sap they draw from the prime branches: many tempting smiles also the world casts upon the heart, whiles it solicites; the better to in-ueigle vs to loue her; care for her; ioy, and delight in her; desire her more, yea to put confidence in her, in a word, to cast away our soules vpon her.

H 5 Fifthly,

5.

Fifthly, the world inticeth vs, to giues her the prioritie of our seruice; she strives with God for the place, and will bee seruued before him; The world must haue our youth, God our old-age; the world our health, God our sicknesse; the world our strength, God our weakenesse; the world our faire dayes, God our fowle dayes, when we cannot tell what to do else, then to goe to Church will serue turne; what (saith one) doe you thinke that I will loose such a faire day as this at plough or harrowes, carting, &c. to goe

to

to a Sermon? (for you must know, they thinke the time meere lost that is spent in Gods seruice) thus the worlds plough, haruest, market, or any other businesse if it come in the way, must bee tended before Gods, that is his word and worship; as those in the Gospell, one had his *farme*, another his *yoke of oxen*; a third his *merchandise*, a fourth his Bride to looke after, rather then the Lords heauenly feast; and men thinke there is very great reason for it; for else how should they liue? they should bee vndone; what! hath

Mat. 22. 5.
Luke 14.

hath God prouided so ill
for your liuing in this
world, that either you must
serue the world before him,
or else you cannot liue?
What! is it reason this
pranking world should
haue attendance, before
the Lord that made you?
yee fooles and blind, how
hath it bewitched you?
Nay know this, that God
must haue the Seniority,
for hee is the greatest Se-
nior, the Ancient of dayes,
Dan. 7. 9.

Nay not onely the
worlds worke, but euen
her very play, and pleasure,
as cards, dice, tables in
many

many mens houses take place before religious duties; hawking, hunting, bowling, and the like, before prayer, hearing the Word of God, &c. Ah, filthy strumpet, who will not plucke downe this painted *Iezabel*, that perkes vp thus malepertly aboue the Lord; and throw her out as dirt, and dogges-meate, *who is on my side* (saith the Lord) *who? cast her downe.* So did the Apostle counting all as drosse, and dung in comparison of Christ, Phil. 3. 8.

Lastly, the world doth tempt vs, by her crossing
and

and thwarting the manner
of gods proceedings; shee
frownes on them whom
God fauours, and becomes
an hard stepdame to them;
and smiles on them that
God frownes on, to draw
vs to thinke that God doth
so to bring vs into a dislike
of the Lord, and his dea-
lings, as hard, and vniust.

As also shee inticeth vs;
the more the Lord be-
stowes on vs, the lesse to
returne to him, of loue, o-
bedience, thankesfulnesse;
and the more hee doth for
vs, and bountifully deales
with vs, the lesse to serue
him; as is vsually scene,
when

when men are fullest, their
seruing of God is leanest;
who can find in their heart
to bee in loue, with this
squint-eyed world, that
lookes thus acrosse to the
Lord, in his doings; and
makes vs do so too.

These are some of the
snares, wherewith the
world intangles vs; and o-
uercomes many; heapes
lie vpon heapes, but who
is able to lay open all?

Parish. Alas, what
remedies haue wee a-
gainst these deadly delusi-
ons?

Past. Saint Iohn tels vs,
this is victory that ouer-
commeth

1.
Four remedies a-
gainst the
worlds rep-
utations.

commeth the world euen our
faith, 1 Ioh. 5.4. which thus
you must vse, first, you
must verily belecue, and be
thoroughly perswaded that
these worldly things, yea,
the very best of them, are
such, as God tels vs they
are; viz. shadowes, vani-
ties, thornes, snares, hurt-
full, & dangerous (through
our owne corruption) to
our soules; for the reason-
men are so bold with them,
and imbrace them with all
their hearts, and full de-
light, is this; because they
belecue not God that they
are such things, so dange-
rous; their monies, goods,
lands,

lands, preferments, honours, pleasures, delights, &c. they thinke there is no harme at all in them, but all very good, though God say the contrarie;

2. You must belecue, that spirituall and heauenly things are farre more excellent, no comparison, as namely the riches of grace, holinesse, glory; our spirituall honours, and heauenly priuiledges, spirituall ioyes and pleasures of a good conscience, and communion with God; which but a few belecue though they acknowledge it with their tongues; and so long
the

2.

3.

the world holds them fast.
3. You must belecue that these most excellent heauenly things are yours, if you bee regenerate, that you haue as good a right vnto them, and interesse in them, as any man hath in the land hee holds; then shall you relish such admirable sweetnesse, and finde such inestimable gaine in them, that the charmes of the world shall not be able to worke vpon you, nor worldly things take possession of your soule, the roomes being thus afore taken vp for God.

The second remedie against

gainst the worlds temptations is, you must be very carefull, to keepe your heart chaste, and close to God; let it not bee defiled with spirituall whoredome with the world; in powring out your loue vpon it; for if you do, you can neither loue God, nor bee beloued of him, remember alwayes that saying of Saint Iohn, 1 Epist. 2. 15. *Loue not the world, nor the things that are in the world, if any man loue the world, the loue of the Father is not in him; and 4. 4. whosoever will bee a friend to the world, is the enemy of God: and bee sure, what*

what smiles foeuer the world casts vpon your heart, it will owe you a displeasure; keepe therefore this castle your heart strong against this enemy, for if the castle be once taken all is gone, and vnder cōmand; *keepe your heart aboue all keeping*, Pro.4. 23. And when the world shall come scraping for a roome in your heart, cut her vp short, and tell her your heart is bespoken long agoe by him, that hath most right vnto it, and is best worthy of it, the Lord God; *My sonne giue me thy heart*, Pro.23. 26. and that
which

which is said, Psal. 62. 10. *If riches increase set not your heart thereon*, concernes also al other worldly things.

For this purpose, gird vp the loines of your mind, 1. Pet. 1. 13. *i.e.* trusse vp, and gather vp your thoughts and affections, that they may not hang drayling, and dragling vp on the earth; take heede you minde not these things too much, nor occupie your thoughts too much about them; for the more you thinke of them, the more will your heart insensibly be drawne after, to a loue and liking of them,
for

for our minding & studying
on these things is like y^e need-
le that pierceth into them;
our affections are like the
thred that drawes after, and
fastens vs to them: & which
way the wheelles run, that
way they draw the charer
after, such cōnexion is there
betweene the cogitations
and afflictions; & *their end is
destruction, who mind earth-
ly things*, Phil. 3. 19. minde
heauenly things more; for
if the world haue lockt vp
your heart close to it, how
shall you get loose from it,
and be willing to leaue all,
when death comes? oh what
tugging will there be then?

&

& this know that the more libertie you giue your thoughts & desires to wander after the world, the further you are from God; but contrariwise; God will keep you in perfect peace if your minde be stayed on him, as he promiseth, Isa. 26. 3.

Thirdly, consider what extreame folly it is, to cast away the soule vpon the world; would not he bee accounted a very foole, that should desire but to act a noble-mans part in royall apparell, vpon the stage a quarter of an houre, or to haue the fingering, & telling of mony all the day,
or

or to spend one day in dalliance, feasting and iollitie, which if it might be grated him, he wold be contented to loose his life, and be hanged so soone as hee had done? How much greater folly is it then, for the short inioying of the worlds embracings, when the blacke night of death shall come, to haue the soule throwne downe into eternall damnation! *Oh what shall it profit a man, if hee shall gaine the whole world, and loose his owne soule.*

Fourthly, bee well contented with your heavenly Fathers allowance for these outward

outward things; who in his
wisdom knowes better
then you, how much is fit
for you, a weake stomacke
cannot digest so much as a
stronger; and a wise parent
will not giue a little
childe so great a lunches,
though he cry for it, as an
hungry ploughman; for he
would but spoile it halfe;
it content you, that you
haue that is fittest for you;
will any body desire for
their apparell, to haue the
stateliest and largest gar-
ment, that is or can bee
made, or that euer any bo-
dy wore? No, but that
which should best fit them,
I euey

euery way for their proportion; so should you doe in this case; or else you shall be aschildish as a litle child of three or foure yeares old, that assaies to put on his fathers bootes.

Consider you haue, howsoeuer more then you deserue; and as your portion is not so large as that which some haue, so is it much larger then that which othersome haue, who yet are better contented and more thankfull: and there is great reason you should rather feare then desire abundance.

And thus farre now we haue

haue reached; and got
ground, both of the diuell
and the world; there re-
maines the flesh, when we
haue done with it, we haue
done with all.

The flesh.

Parish. What doe you
meane by the flesh? what
kinde of enemy is it? and
how doth this tempt vs.

Past. By the flesh, vn-
derstand the corruption of
nature; called also in Scrip-
ture, ^a *Concupiscence*, ^b the
old man, the ^c *body of death*,
and ^d *euill heart*, the ^e *body*
of sinne, a ^f *law of sinne in*
the members, &c. This is in
every one of vs that comes
into the world; as blind-

I 2 nesse

^a Rom. 7.

7. 8.

^b Rom. 6. 6

^c Rom 7.

24.

^d Luk. 6.

45.

^e Rom. 6. 6

^f Rom. 7.

23.

nesse and vanitie of minde,
wisdome of the flesh, car-
nall reason; rebellion of
will and wilfulnesse against
the righteousness of God;
deceitfulnesse of heart,
corrupt conscience, vnru-
ly affections, and vnbridled
passions, frowardnesse,
wrath, enuie, pride, carnall
confidence, self-concei-
rednesse, impatiency,
worldly sorrow, &c. with
an infinite deale more of
such like lothsome stuffe,
wherewith wee are over-
come; in a word, whatsoe-
uer in our nature displea-
seth God; as nothing in-
deed doth please him,
while

while we are in nature; and
till there be a new nature
wrought in vs by regene-
ration; *They that are in the
flesh cannot please God,*
Rom. 8.8.

This flesh is an home-
bred enemy, and false trai-
tor to vs; that lies close
lurking within our breasts,
watching to doe vs mis-
chiefe not vnlike an vn-
happie dogge behinde a
doore; or *Dauids* familiar
friend, that did him all the
despight, Psal. 55. 13. It di-
ligently obserues all the go-
ings out, and commings
in of the soule; and knowes
all that it doth, it will be of

our priuie counsell, and know the greatest secrets of our hearts; and all for this end; that it may disclose vs and our secrets to our enemies, the world and the diuell.

*How the
flesh tempts.*

Thus he tempts vs, first, it being a strong allye and confederate with them; ioynes with them in all their traines and snares; whereof wee haue heard before; it plots with them in all things against vs, and betrayes vs to them: for they could do vs no harme, if we were true within our selues; but it is alwayes true to them and false to vs.

But

But further this flesh becomes an offence vnto vs, and workes against vs in in some more peculiar kinds: first, it is as fewell to the fire, and as very tinder to catch and receiue the sparkes of hell, that is, the euill motions that are suggested to vs, by the world and the diuell; thus letting them in (as it were) at the backe doore, that they may preuaile ouer vs and tyrannise in vs.

Secondly, hauing thus receiued them in vnto her, she enters into copulation, and ingenders with them, even with the world and

6. *W* eyes.

1.

2.

the diuell; mixing her seed of good-liking, consent, delight, &c. with theirs of euill suggestions; then she hatcheth these euill motions thus mixed together; and multiplies mightily; bringing forth an innumerable and monstrous brood of sinfull actions; which are so many venemous vipers and cruell cut-throats to the soule; and where doe you thinke is all this filthy doings and defilement committed? but in the very best roome we haue, euen our heart, the place which the Lord our God hath chosen

to

to set his name there; and reserved for his owne peculiar vse; to bee as his chamber of presence in our soules; oh horrible, bold and impudent flesh that darest do thus.

Thirdly, the flesh resists, nay quells, and quashes the good motions of Gods holy spirit in vs, *The flesh lusteth against the Spirit*, Gal. 5. 17. and *quench not the Spirit* saith Paul, 1. Theff. 5. 19. the heavenly sparkes of holy desires, how oft are they nipped in the head by the flesh, that they neuer come to perfection? oh how oft doth the Spirit of

I 5 grace

3.

grace knocke at the doore of mens hearts by holy motions! but the base flesh that keepes possession within, answers him roughly, giueth him a shamefull repulse, and sends him away with grosse discourtesies:

4.
3. Ioh. 9.

Fourthly, it is like to *Diotrephes* that loues to haue the preheminance; it striues with God for superiority in our soules; and to haue the command ouer vs; to which purpose it beares vs in hand, that Gods commands, are too too harsh, austere, and rigorous (as the euill seruant, Mat. 25.

24. Lord

24. *Lord I know thee that thou art an hard man, &c.)* and that they are not to be endured; and God forbid that euery one should bee damned, that will not doe so: but contrariwise, that her iniunctions are wondrous easie, pleasing, and much for our delight; and therefore to doe what it bids vs, it will be to our ease; make much of your selues, &c. but not to doe what God bids vs, no though he threaten; but to pittie our selues, that shall not be vntous.

Fifely, it tempts vs, and
ouercommeth numbers of
men

*False per-
swasions of
the flesh.*

1.

2.

3.

4.

5.

6.

7.

men by false perswasions,
As first, that God will beare
with vs, though wee doe
some things forbidden in
his Word, and maintaine
our selues therein: Second-
ly, that none shall see or
know it, when we doe euill:
Thirdly, that we shall ne-
uer come into question for
it: Fourthly, that it con-
cernes not others, and they
haue nothing to do with it;
as if when the house is on
fire, that concerned not the
neighbours: Fiftly, that
they are our foes, that tell
vs of our fautes: Sixtly, that
we may part with sinne
when wee list. Seuenthly,
tha

that a few good words at point of death, as Lord haue mercy vpon vs, &c. will serue to saue vs; with abundance more such like, and of this kind.

Sixthly, it spurres on our vnruely affections and passions to run out riot; as anger, rage, reuenge, impatiency, frowardnesse, sullenness, and discontentedness, carnall ioy, worldly grieve, fleshly lusts, and such like many, hereby to disquiet our minds, to distemper, and vnsettle vs in an holy course; yea to drine all grace and goodnesse out of vs, and so to ouer-runne

6.

vs

vs; as if the enimie can with his horsemen (such are our affections) disturbe and disorder the armie, hee will soone ouer-runne and preuaile at will; thus you see what this flesh is, and what it doth, an old man that is too hard for vs all, too craftie and too strong for vs, haunts euery body, and dogges them vp and downe, tugges at them euery where to pull them downe, tires and wearies them, that made the Apostle (as strong as he was) to crie out, *oh what shall I do*, Rom. 7.24. yea the lusty young gallants and cutters, that

that scorne to yeeld to any,
this old man windes and
turnes them as he list; and
makes very boyes, babes,
& children of them, to say
and doe after him any
thing that hee will haue
them; and to say and
doe nothing else; it
would pittie one to see
what fooles hee makes
them.

Parish. What remedies
can you helpe vs to, against
these temptations of the
flesh?

Past. First, seeing it is
such a traitor, you must
bring it forth to arraignment;
and doe execution
vpon

4. Remedies
against the
temptations of the
flesh.

I.

vpon it; deale with it as
with an enemy: Two
wayes there are to van-
quish enemies, viz. Famine
and Fight; both these you
must vse against the flesh:
the meanes whereby it is
fed and nourished are like it
selfe, carnall; as carnall
thoughts and cogitations,
carnall desires, affections,
pleasures, talke, and com-
munication, carnall ob-
iects, the calling to minde
also of sinfull carnall de-
lights, iniuries done vs, and
wrongs receiued; as also
idlenesse, excesse of sleepe,
bodily ease, too much
pampering of the bodie,
and

and such like, all which are as oyle to the fire, feeding and maintaining this traitorous flesh within vs; these things therefore and the like must bee withheld from the flesh; that it may be as it were affamished; thus it shall languish, grow weake, and faint, this is a notable meanes to mortifie it.

As also you must fight against it with spirituall weapons; as the death of Christ by faith applyed to the killing and crucifying of it; and the sword of the Spirit the Word of God, the precepts, threats, &c. therein

therein, must be applyed to the flesh, to the wounding and killing of it; thus must wee beate it downe; so did the Apostle, 1. Cor. 9.27. *I keepe vnder my bodie*, or beate it blacke and blew with wounds, as the * word signifies; (by body meaning this sinfull flesh, or corrupt nature;) and wearie or tire it with beating, as the same word is vsed, Luk. 18.5. hereunto also holy fasting in due order and season, is of singular vse; and prayer of great force.

2.

Secondly, account it monstrous and vnnaturall, to honour the flesh so much

much as to set the crowne on her head, to make her Queene; to take iniunctions and commands at her hands, and to follow her dictates; this is like as if you should set a blind or vnruely mad horse foremost in the teame: and *the wisdomse of the flesh is enmitie against God*; and if you liue after the flesh you shall die, Rom. 8. 13. that is, eternally, and haue your portion among the damned ones in hell, thinke on that well.

Thirdly, beware you be not subiect to such base commanders, as vnbridled affections, and head-strong passions

passions are, how shall they well gouerne you, that haue no gouernement of themselues? and bee well assured, the stronger the passions are, the greater weakenesses they are; for he is not the strongest, nor wisest man that shewes most passion, but hee that subdues it most, Pro. 16. 32. be not therefore subiect but get the masterie ouer these; kurbe, and bridle them; keepe them vnder good gouernement.

4.

4. Fourthly, remember and obserue well what the Apostle saith, Gal. 5. 16. *walke in the Spirit and yee shall*

shall not fulfill the lusts of the flesh; that is, order your life according to the direction and motions of the Spirit of grace, by Gods Word, and you shall not be led into temptation, as captiue by the snares of the flesh; nor held in bondage thereby; this doe, and you shall be saued.

And thus you are well-come now to your iournies end; thanks bee to God, that hath led vs along thus safely hitherto.

Parish. Sir I thanke you for your helpe and good company: But I pray what benefit shall all they haue, that

that daily make vse of these things and so escape the dangerous temptations of all these our spirituall enemies.

Past. You now see whether such shall come, as do so; euen into the suburbes of heauen, a sanctified life, where they must bee content to waite a while, till the gate of eternall life be opened to them, by a temporall death; and then they shal be taken in, euen into the Citie, the celestiaall Ierusalem; where *they shall for euer be with the Lord*: wherefore let them comfort themselves, and one

one another therewith; and
thinke vpon that our Sa-
niour saith, *Reu. 3. 23.* To
him that ouercommeth will I
grant to sit with me in my
Throane, euen as I also ouer-
came and am set downe with
my Father, in his Throane;
& Chap. 22. 14. *Blessed are
they that doe his commande-
ments, that they may haue
right in the tree of life,
and may enter in thro-
row the gates in-
to the Citie.*

FINIS.

Behold Sathan hath desired to haue you, that he may sift you, as wheate. Luke 22. 31.

watch and pray; that ye enter not into temptation, Mat. 26. 41.

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